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JOHN F. FUNK,

NO. 42 SOUTH MORGAN ST., CHICAGO 40, ILLINOIS

CHARLES DESS, Painter, 9) Canal Street, Chicago.

It is soon cut off, and we fly away.
Psalm 90: 10

We fly away, our years how few
How quick they pass and are no more;
Oh, let us keep their flight in view,
We soon must pass this mortal shore.
This house of clay must soon be broke,
Tho' we may hope for long delay.
Life may, alas! by death's cold stroke
Be soon cut off and fly away

We fly away, ye mortals, hark!
Another year has passed away.
We're passing onward to the mark
(Of our eternal destiny).

What hosts of mortals, too, have gone
In the past year, who'll not return,
Of friends so dear, who brightly shone
For whom in silence still we mourn.

We fly away, but none can tell
How soon that solemn hour may come
When we shall fly, with Christ to live
In that eternal, blissful home,
Or be for ever cast away.

And in that place of torment go,
Where all who Jesus disobey
Must suffer anguish, pain, and woe.

We fly away—no sudden too
By sickness, or by accident
To heaven or to the world below,
According as the Lord will,
Again a new year has begun
Let us leave all sin and sorrow
Let us renew our spirit now,
Each other to love and to adore

We fly away, we swiftly fly
From this vain world of sin and pain
To blissful mansions in the sky,
Where we shall find eternal gain,
If we have put on Christ the Lord,
And walk'd in him in truth and love;
Life then will be our great reward,
And we shall dwell with him above.

We fly away, we fly away,
Oh, what a change we'll soon perceive
While some a little longer stay,
We hasten on, our crowns to receive
Come on, my fellow pilgrims, come
This world is but a wilderness;
We'll soon reach our eternal home
In that bright world of happiness

We fly away, O sinners, fly,
Fly also to your sovereign Lord,
Approach his mercy seat, and cry.
Take courage now, and trust his word.
Oh, fly for refuge while 'tis day.
When night has come 't will be too late
To Jesus fly without delay;
He'll save you from your sinful state.

We fly away, as years fly on;
As months, and weeks, and days do fly.
We fly. Oh soon the crown is won
We fly to Heaven's full supply:
Although now sinners sneer and scorn,
We'll march along in love and fear,
Our life's a vapor, soon cut off.
I wish us all a good new year

Ed. C. J. M. BRENNEN

The Affectionate Daughter-in-law

RUTH f
Where is the breast that ever can revive
Ruth
In tenderness, susceptibility,
And fervor of affection?—Anon.

To a mind at all impressed with religion, it is a very pleasing thought that all our affairs are under the superintendence of the *Supreme Being*. The most minute, as well as the most mighty events, are "ordered after the counsel of his will." — "The very hairs of our heads are all numbered; and no sparrow falls to the ground without the notice of our heavenly Father." The Book of Ruth presents us with a series of striking and instructive events, and powerfully illustrates the kindness of the providence of God. It shows us how he can make the greatest evils subserve his gracious purposes towards his people.

In the commencement of the history the inspired writer introduces to us notice a very interesting narrative of facts. In consequence of the sins of Israel, a famine came upon the land, visited with a sore famine, and many of its inhabitants were induced to leave the place endeared to them by their birth, and a thousand other tender associations, and sojourn in foreign countries. Amongst these was a man named Elimelech, his wife, who was called Naomi, and their two sons, who were named Mahlon and Chilion. There seems to have existed no pressing necessity for this migration, as the famine was not so general, as many of their neighbors were enabled to leave the horrors of the famine: but still, which, Elimelech's family was so small, and he was a man of some property, for he "went out full": but, nevertheless, he was induced, by the force of other influences—even the possibility of ruin into the way of temptation. This was in the case of David, and so, on the present occasion. After a continuance of some time, the good man died, leaving a widow, with his two sons, who were left orphans; but, however, the Lord provided for them. Though the poor woman had to mourn the loss of an affectionate husband, she had comfort in her sons; who, so often, took to themselves "wives of the women of Moab." The "wives of the sons" were, however, they had not thought enough to induce them to select companions so intimate from among their own kindred: but the good hand of God was pleased in this case to overrule an evasive, for evil. Ruth's marrying an Israelite, for this, is the consideration to be let for this be considered an encouragement for "the sons of God" to run counter to his positive commands, in taking to themselves "wives of the daughters of men": let it be recollected, that her conversion was never made; that her husband was not her husband; and, probably, it was not the affectionate approval of her partner, but his de-

in connexion with the holy life, conversation and the prayers of Naomi, which brought her ultimately to God. The marriage of her sons added to Naomi, we may readily suppose no small source of pleasure. Her two daughters-in-law were the object of affection for her children for years to come; and when she reflect on her own distressing bereavement she would present the ardent prayer that her sons and her daughters-in-law might be spared as blessings to each other. *Her husband*—the dear plant grown up in their youth, their daughters might be as corner stones polished after the similitude a palace." She hoped to see her grandchildren rising up around her, and have the opportunity of telling them of her instruction and the actual scenes of her faith and the acts that beloved individual whom she lay in the tomb, but whose name a memory she highly revered. But our best joys are fleeting and shorted; in a very few years her sons would cut off, and their wives become widows; and she would be left without spare no age, he favors no class; and assunder the closest ties and severs the most endearing connexions. The good old mother committed thus to the grave; wept over their ashes and bowed with submission to what she considered the will of God, who possesses a right to do as he pleases.

Having buried her dearest host, Naomi resolved on leaving the land of her sorrows, and returning to her native country, viz. to Bethlehem. She communicated her design to her daughter-in-law; who in a manner that indicated their kind regard to her, resolved to accompany her, at least a part of her journey. When they had procured their horses, and pack-saddles, and were feeling for their situation, and anxious to save them from fatigue, wished to "return, each to her mother's house;" expressing the kindest desire on their behalf: *The Lord* thereupon "said unto her, 'Thy daughter-in-law is dead and with me;' the *Lord* gave you that ye may find rest, each of you in the house of her husband." She kissed them, and they lifted up their voice and wept. Who can remove the exception of "seeing that it is unsuitable a subject for pencil of painter! How many tears associations rise up in each of our minds! One almost hears the sighs of this aged widow for these her daughters in affliction; and we wonder not that she should have been so sympathizing with the motto people, 'We are the resolution of each for a moment. Are not many of our pious resolutions the result of an equally transient feeling? If so, it is no wonder that like Orpah, we are some of us that have pursued our way back to the world. The good woman seems to have indulged the apprehension that mere natural affection led her to speak thus, and again presses her return. Orpah consented—kissed and returned, but had no possibility of following the new inward, supernatural. It must had been, improved with the importance of religion; and had witnessed Naomi's holy content and had become convinced of the prior excellence of her character. "Kuth elave unto me," was used, a view to try her sincerity, induce her to depart from her purpose, "for I said, Entreat me not to leave the

to return from following after thee for whether thou goest, I will go; where thou lodgest, I will lodge; people shall be my people, and God my God: where thou diest, I will die, and where thou art buried, I will be buried: for I will say to me and more also, and though death part thee and me, how decided her conduct! How did she a proof of attachment, not merely to her person, but to her religion! A woman, who may say, Naomi here is filled, which is a direct and genuine conversion of her daughter-in-law! Will the reader favor me in his attention, while I attempt to investigate the principles on which the termination of Ruth was founded—principles which I would willingly urge some motives to induce to adopt it as his own?

Let us, then, investigate the principles on which the determination of this was founded. It is scarcely necessary to remark, that this resolution exhibited a change of heart; for however able may be the manners of a people, however generous his natural disposition, or however polished his education, he is still in the dust of sin, and in regard to the religion of the Bible, it has been renewed by the grace of God. This grace led Ruth to the determination before us, which was founded on faith in Divine revelation. She had been educated a heathen, in a house whose inhabitants knew not the God of Israel, and who had no other law but, and certainly her pious mother-in-law had endeavored to bear the yoke of the religion of Israel, and directed her attention to that great *Messiah*, whom the types and sacrifices pointed out to her, and to whom she was the spirit of prophecy. "Enlightened by the Spirit of God," she fully entered the truths of his word; and, convinced at once of the vanity of this world, and of the infinite superiority of the religion founded on "the will of God," she abandoned her former life of pleasure, and her profession of idolatry, and determined to go forth to rank with the people of God of heaven.

This resolution was founded, to
holy Love. True religion, whether
be considered in its nature, its ori-
or its effects, may be summed
in this one word—*Love*. Its great
work is to make us *like* our Maker, full
and *love* is the fulfilling of the
Ruth had love to *Sarah*. His
continued in his natural state of
from her Maker; and she had
been unacquainted with the
Maker, she had never heard this
age proceeding from her lips. Pe-
like some of my readers, she had
the cotary of pleasure; and had
her affections on the vanities of
present life. She was presented
to *God* on her bended knees,
and to open the *Holy Spirit* is
ed at length the eyes of her unde-
rstanding; to show her the loveliness
Divine character, the perfectness
of his law, and the glory of his
name about it. This was shewn
by the *Supreme Being*, and it
constrained to love him in return,
freely engaged in his service. She
ed the cause of Holiness. Per-
some of my readers, there is, in
view, everything in it that is dis-
giving and gloomy. And did we
to know, kind reader, the awful deep-
th of the human heart, and its

THE HERALD OF TRUTH.

to make the greatest mistakes, we should wonder that you can regret it. Ruth once thought that happiness was to be found in the world, but she afterward happily discovered that it was only in religion. Here are solid pleasures! Here are durable riches! Here are unfading honors! This she saw, and resolved to engage in the service of God. She was influenced by love to the people of *Jehovah*. One of the first and clearest evidences of our return to God is attachment to his people, because they belong to him. We see them as "the excellent of the earth," in them we place "all our desire," because they bear the image of the Saviour; they are pursuing the Divine glory—they are traveling to that happy world, where they hope to reside for ever with Jesus. Thus, loving the people of God, Ruth gave to Naomi, the people of God, the love which she had resolved to adopt, holy people as her companions.

Equally apparent is it, that she was led to this determination by genuine humility, and a sense of her need of religious intercourse. While the poor worldling disdains the thought of being associated with the people of *Jehovah*, who are generally regarded with contempt; those who have been enlightened by Divine grace, who have felt their own ignorance, and have learned the supreme excellence of the righteous, know that many advantages result from a connection with them; and, therefore, they say, like Ruth, "Entreat me not to leave thee." Few Christians see better evidence of genuine conversion, than a ready consent to our ignorance, and of our need of instruction in the way to heaven. There are some persons, who having received an education superior to many by whom they are surrounded, feel a special way with the people of God, and themselves qualified to teach rather than to learn; but when humbled by religion, they discover their ignorance, and are ready to ask even the weakest Christian for advice and encouragement. In other things, perhaps, Ruth might know more than her companion, but in this she felt Naomi's superiority. "She had discerned her own inability to fight with the powers of Satan, and the snares of the world, and wished to enjoy intercourse with an aged believer, who was 'not ignorant of his devices.'" This was a praiseworthy resolution. Apollon, with all his eloquence and knowledge of the Scriptures, gladly associated with Aeneas and Priscilla, that he might learn the way of the Lord more perfectly; being assured that, "he that walketh with wise men shall be wise."

But as we briefly explain the impact of this determination itself, Ruth said to Naomi, "I will follow thee." There is no doubt that she did not enter on a life of religion without counting the cost. The determination implies, the renunciation of idolatry. "Why God shall be my God," she said. But she had been brought up to idolatry, and she had been accustomed to look to the knee before idols; but having now been taught the folly of this worship, she dedicated her service to the God of Israel. Perhaps my reader imagines that there exists no present necessity to exhort persons to leave the world, and to forsake idleness; but, alas! do not too many set their hearts on the world, and give up their best affections to its pursuits and its pleasures? For the creature often loved more than the Creator? And they not many of whom Paul would say, but see God is their belly? These idols must be renounced before we can acceptably serve the true God.

We may further observe, that this determination includes a solemn engagement, notwithstanding every difficulty, to abide by the people of God. "Where thou goest, I will go; where thou shalt dwell, I will dwell; where thou shalt be, I will be." This is a faith-

not thus glorify *Jehovah*, is in a state of rebellion against him.

Once more: by embracing the service of God, you secure your future happiness. This is true as it respects the present world. The pious of Israel led to her comfort and happiness on earth. "Them that honor me, I will honor;" is the declaration of the *Deity*; and thousands beside Ruth have bettered their worldly circumstances by religion. But what is the possession of wealth, compared with the joys of communion with Christ, and all the blessings he bestows upon us, while in this waste, howling wilderness? But supposing we should, while here, remain poor, how vast the enjoyments of religion beyond the grave!

It endles happiness secures,
And frees from endless care!

"Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." In closing this article, we remark: How suitable was the character of Naomi in encouraging Ruth. What encouragement is here given to pious parents to educate their children in the fear of God. And how abiding the nature of religion! extending not merely to time, but beyond the grave. May the resolution of Ruth be that of each of my readers; may they possess her religion, and experience her enjoyments.

Separation from the World.

The condition of the true servants of God.

The followers of Jesus of Nazareth might be expected to know that it was not by riches, honors, and pleasures, that the natural man, and that it is not by the wisdom, resources, and influences of the world, that their mission and the glory of his name can be promoted. Yet who, that regards the true objects of the church's existence here, can see without sigh and humiliation, the extent to which the professing churches are falling back upon these elements of worldly success? It is considered not only allowable, but necessary, to surround the worship of God with carnal attractions; to resort to the expedients of worldly policy; to neglect the arts of eloquence; to seek wealth, honor, worldly position, worldly alliances; and to make the church a full power in the affairs of the world, as the means by which the Gospel is to be diffused, the truth advanced, souls saved, God served and glorified. Almost every degree of worldly conformity is justified under the plea of "the coming of all things to all men." Christians almost seem to be persuaded that Satan will cast out Satan, and that he is at length divided against himself, to the advantage of his Kingdom.

Some, who perceive the evil, shrink from the consequences of separation from it. Some, who have prayerfully sought to walk in fellowship with Christ, to live a life of faith upon the Son of God, and to serve him in his own way, are perplexed and tried; and their perplexity is increased by the arguments and expostulations of those who are reputed wise. "See," they say, "how you are narrowing your sphere of usefulness, cutting yourself off from access to men, exciting prejudice, and losing your hold especially upon the young." It is a hard lesson to learn to follow where he leads, leaving the results in his hands; and in the midst of this perplexity it may be well to ask whether our shrinking from humiliation is not disguising itself as a zeal for God.

Nothing stands out more plainly in Scripture than the fact that the service of God involves separation from the world. When he calls a chosen in-

strument to eminent service, in which it might seem, the highest endowments and accomplishments, and all the advantages of power and position were demanded, he chooses one destitute of these supposed qualifications; or, he chooses one who possesses them, I set them all aside, and makes it only more evident that "no flesh should glory in his presence." "Where is the wisdom? Where is the knowledge? Where is the knowledge of this world? Hath not God made foolish the wisdom of this world?"

The lesson is impressively taught in the history of Moses, "the servant of God." See him at the age of forty years, in the maturity of manhood, learned in all the wisdom of the Egyptians, mighty in word and deed, acknowledged as the son of Pharaoh's daughter, in the height of renown as the courtier of Egypt, with one foot on the step of its throne, and all the power of present glory within his grasp. There, men would have thought, were unequal advantages for the service of God and the relief of his oppressed people. The spirit of expediency which has ever existed in the councils of the church, would have regarded it as worse than folly to relinquish all this to take part with his brethren, or at least would have deemed it a wiser love to have used the power of Pharaoh's scepter to plant and water, than to have the confidence of the Israelites, and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to some, by faith Moses, when he was come to years, refused to be called, the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The first step toward his destined end was separation from that which, by the world, might have seemed the best means of securing his object.

When he had renounced the name of Pharaoh's daughter, and its accompanying honor and influence, nature would conclude that a man so endowed at that period of his life, with all the claims which such a sacrifice gave him upon the gratitude and compassion of his brethren, and the very man, who, in the future, to lead them to liberty. Moses himself seems to have had such an impression. "For he supposed his brethren would have understood how that God by his hand would deliver them: but then the face of Pharaoh was hardened, and he refused to let them go: and so 'they refused him.' Rejected by Israel, and refused by Pharaoh, the favorite of a courtier, a fugitive in Midian—the emancipation of Israel is feeling a sick heart upon the Son of God, and to serve him in his own way, with folly, and probably Moses himself had many misgivings when he saw in what his course led for the time being, ended. But it was there in the desert, and not at the court of Egypt, that he was trained, and a leader for his people."

Forty years were spent in that school, not surely in cultivating the gifts which man would regard as essential to the character of the emancipator, leader, and legislator of a nation. And now behold him at the burning bush. The vigor of youth is spent; the fire of natural ambition is extinguished; he has reached the four-score years of his life has said—'Yet is my strength labor and sorrow'; the wisdom of Egypt has been unlearned; the man 'mighty in word and deed' now says of himself, 'I am slow of speech, and of a slow tongue'; so far as either Israelite or Egyptian could call his name from the oblivion of forty years, it was a name unknown to him, and a name of degradation and infamy. But was only after he had been separated from the world, and had been cast out

by it; after the pride and energy of the flesh had been subdued, and he was stripped of all that the world would give or could claim—nothing but a poor old man—that the Lord said: 'Come, now, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.' So, for ever ours it is, that no flesh should glory in his presence."

Moses, in the confidence of an untaught and impetuous zeal, like many a child of God since, who has thought to carry all before him, "supposed that his brethren would have understood how that God by his hand would deliver them." But forty years later, when God had actually called him to a service on which, confident and self-reliant, he had been so eager to enter, how he shrinks back in conscious insufficiency! "Who am I, that I should bring forth the children of Israel?" It was then, and only then, that God could say: "Certainly I will be with thee." And thus in deepest humility and trial, the Lord serves his chosen servants, and prepares them to say, in all service and success: "Yet not I, but the grace of God that was with me."

Robert Hall, himself a striking instance of the utter powerlessness of the most brilliant genius and the most commanding eloquence in the service of God, says: "It is worthy of observation, that those who have had the greatest success in preaching the gospel, have ever been the most deeply convinced of their impotence, and the weakness of their own power. The confidence of the Israelites, and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to some, by faith Moses, when he was come to years, refused to be called, the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The first step toward his destined end was separation from that which, by the world, might have seemed the best means of securing his object."

We close with an important suggestion by one who spoke from experience: "The preparation for active service is in secret with God; in learning to know ourselves in communion with him. There the battle is really fought. Power for active service is acquired not in active service, but in intercourse with God in secret."—*The Witness*.

Wings or Weights.

Hebrews 12 is so precious that it should almost always open there. "Laying aside every weight." Oh! then how easily and joyfully could we run. But what are these weights, and how shall they be laid aside? Every Christian has his own, and probably no two are the same equally burdensome. Our Father gives us blessings—*weights* to assist our upward flight to him, but we, through sin, change them to "weights." The more precious the gift, the greater the curse it becomes, if its use is perverted. The greater the ascent the *weights* might have made for us, the greater the degradation the "weights" will cause us.

Gifts, physical, intellectual and spiritual, are all *weights* or *weights*—just as we choose. The gratification of our desire for food is an enjoyment essential to the prolongation of physical life, and it is often the means of shortening it, or of propounding untold suffering. The marriage relation, that most sacred of earthly ties, when wisely and truly enjoyed, may, nevertheless, become the source of the deepest sorrow and most degrading misery. Another has said that the most dreadful corruption is the corruption of the best thing. Shall we, can we take the richest gifts of our ever loving Father, and make them weights to keep us from loving and obeying him, when he might make them wings, with which to rise constantly higher and

higher above every dawning thing of earth, getting new and sweeter foretastes and feelings of the Father's love? Christianists find that every gratified desire of the "old nature" becomes a weight and hindrance to the "new life," and every act of self-denial increases the strength and vigor of the new nature. Let us all be watchful, ever "looking unto Jesus," making for ourselves wings, so that our "running" shall be with flying speed, hindering none, and being hindered never.

My dear readers, are you looking to Jesus, conscious that his gracious blood has made you pure, and does your heart respond to the desire to lay aside every weight? Oh! then, rejoice, for the Lord knoweth them that are his, and causeth all things to work together for your good. Most wonderful truth! How seldom is it fully realized! How imperfect do we comprehend the working of such a law and the goodness and unbounded love of him who made it. "All things"—no exceptions—not even our mistakes and errors. We ask how can it be? We cannot answer, but have only to believe our Father's word, and be happy.

But what can be said to you who do not love God, who are carrying your sins, cherishing them so dearly, that you do not realize that they are "weights," dragging you down to earth, to prove your ruin! Listen now, and believe your best friends, who would have you leave the service of your enemy, the arch-deceiver, and come into the glorious liberty of the children of God. Listen to the loving voice of Jesus, who asks you to be his, that he may make you with himself, an heir of his Father's love. You commend and admire the benevolence which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and that he is moved by God's infinite condescension and boundless love to the sinner?—*Friend of Virtue*.

Reading Philipians at Philippi.

Before leaving the scene, I sat down upon one of the prostrate columns and read the Epistle to the Philipians. The recollections, the place, the circumstances, brought before me the contents with new vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream upon the bank upon which Paul declared the name of Jesus, and rejoiced over his first converts on a new continent. On my left passed the Egnatian Way, along which Epaphroditus, the bearer of the epistle, hurried with tidings of the apostle from his cell at Rome. The silent Stadium lay before me on the hill-side, of which his illustration reminded the Philipians, as he held up to them his own example for imitation in striving for the imperishable crown, which is to reward the Christian victor. Within the space under my eye must have stood the house where the first disciples were gathered for worship and called on the name of Christ. One of the monuments around me may have been the ruins of the prison which surrounded with the praises of Paul and Silas, and which the earthquake shook to its foundations. I thought especially of the moment when the following great words were read and heard here for the first time, and of the men, who at that moment, whose souls those words have stirred to their inmost depths in all generations, and in all parts of the earth; "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and

took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." One could not, under such circumstances, repress a new and yet more ardent prayer that the day of this universal recognition may soon come, and, in the meanwhile, that the spirit of the sublime passage may pass more fully into the lives of those who profess and call themselves Christians.—*Dr. Hackett in "Bibleland Sacred."*

Bear and Forbear.

If we would have life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children we must suffer such one to build his house in his own way, and not quarrel with him, because he does not think our way the best. All usefulness, and all comfort may be prevented by an unkind, a sour, a crabbed temper of mind—a mind that can never win a difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why you will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and usefulness of life consist, far more than brilliant eloquence, in splendid talent, or illustrious deeds that shall tend the name to future times. It is the bubbling spring which flows gently; the little rivulet which glides through the meadow, and which, thus along day, night by the farm house that is useful rather than the swollen flood or the roaring cataract. Niagara excites our wonder and we stand amazed at the power and greatness of God there, as He "pours it from his hollow hand." But one Niagara is enough for a continent or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets which shall water every farm, and every meadow and every garden; and that shall flow on every day and every night with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of Howard—not by great sufferings only, like those of the martyrs—then good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the neighbor—that good is to be done; and in this all may be useful.—*Barnes' Notes on Ephesians 4:2.*

Defense against Idleness.

So long as idleness is quite shut out from our lives, and the signs of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation: and, therefore, to a busy man temptation is vain to climb up together with his business, and aim creep upon him only by accidents, and on occasion whereas to an idle person, they come in full body, and with open violence, and the impudence of a re-

less importunity. Idleness, according to Seneca, is the "torment of a living man," an idle person being so useless to any purpose of God and man, that he is like one that is dead, unconcerned in the changes and necessity of the world; and he only lives to spend his time and eat the fruits of the earth; like a vermin or a wolf, when their time comes they die, and in the meantime they do no good; they neither plow nor carry burdens; all that they do is either unprofitable or mischievous. Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature.—*J. Taylor.*

Soon and for Ever.

Soon and for ever!
The promise we trust;
Though 'aspires to ashes,
And dust unto dust,"
Soon and for ever
Our union shall be
Made perfect, our glorious
Redeemer, in thee.
When the sins and the sorrows
Of time shall be o'er,
Its pangs and its partings
Remembered no more;
When life cannot fail,
And when death cannot sever,
Christians with Christ shall be
Soon and for ever.

Soon and for ever
The breaking of day
Shall drive all the night-clouds
Of sorrow away
Soon and for ever
We'll see as we're seen,
And learn the deep meaning
Of things that have been,
When fightings without us,
And fears from within,
Shall weary no more
In the warfare of sin;
Where tears and where fears
And where death shall be never,
Christians with Christ shall be
Soon and for ever.

Soon and for ever
The work shall be done,
The warfare accomplished,
The victory won,
Soon and for ever
The soldier lays down
His sword for a harp,
And his cross for a crown.
Then drop not in sorrow,
Despond not in fear,
A glorious to-morrow
Is brightening and near,
When—blessed reward!
Of each faithful endeavor!
Christians with Christ shall be
Soon and for ever.

Cross of Christ borne by Simon.

LUKE XIII. 26.
"And as they led him away, they laid hold upon Simon, a Cyrenian, coming out of the country, and on him laid the cross, that he might bear it after Jesus." What can be more purely accidental? What Providence can you discern here? Stop a moment

THE HERALD OF TRUTH.

and consider the matter a little more attentively. Jesus himself said, "He that taketh not his cross, and followeth after me, is not worthy of me." The same declaration is reiterated by made by our Lord, and urged on those about him. Every one knows that this peculiar phraseology is grounded on the manner of execution by the cross, and is an allusion to the circumstance of Christ's carrying his own cross, and of Simon's substitution on the occasion here referred to. By taking of the cross and following after Jesus, there is an allusion to the taking up of Christ's cross by Simon, who thus followed his Master to the place of execution. In this way of speaking, Christ includes all the labors, difficulties, reproaches, trials, and persecutions, which his people are to bear after him for his sake. He bore sufferings and shame himself first for them, going before them. They must in turn bear such things for him, going after him; and thus they take up their cross and follow him. So far none will dispute. But what has this to do with Providence? A great deal. Let it be observed that the declaration of Jesus, repeatedly made in this phraseology, was *prophetic* in its nature. Christ includes all that he refers to, and on which the phraseology is grounded, had not happened at the time when Jesus used it. It was still future till the time of his death. Christ, then, used this phraseology from his foreknowledge of what was to take place in his life, with respect to the circumstance of his carrying his own cross, and of Simon's being met on the way to the place of execution, and his being compelled to carry the cross for the remainder of the way. Here, then, is the Providence. At the particular time in which this phraseology could have its reference accomplished, Simon *chanced* to be coming out of the country, and happened to meet the party that led Jesus to the crucifixion. Had he not come, or had he come a few minutes sooner, or a few minutes later, the reference of the language of Christ would have wanted the ground on which it was to rest. Besides, when they met Simon, what excited the thought to make him carry the cross? Was not this providential? Here we see that the most casual things are under providential direction; and that the most trifling things recorded in Scripture are calculated to give edification to the man of God. Simon's taking up the cross and carrying it after Jesus, when led to the place of crucifixion, like Christ's washing of the feet of the disciples, is a symbolical action, including all the trials of the Christian for Christ's sake. The cross itself many may never be called to bear. Perhaps, as a matter of fact, none of them may be called to crucifixion. They may cross to the place of crucifixion, but they may not be called to it. But taking up the cross refers to all trials for Christ's sake; and every Christian must take up his cross and follow Jesus. None of the people of Christ, who live any time in the world, are without access to the knowledge of him, are without their trials in proportion to their strength. This shows the great importance of right views of the inspiration of the Scriptures. Many tell us that inspiration cannot be necessary in history, facts known to the narrator. But, had the historian been left to himself, he might have omitted the fact about Simon, and in that case we would have wanted the very foundation on which one of the most commonly repeated sayings of Jesus was grounded. They who have those notions of inspiration are not in the tract in which they can make discoveries in the word of God. They read it as a common book. It should be read as being, every line of it, God's book. The savage wonders at the process of the man of

science in examining the bowels of the earth to make discoveries. Such a savage in the things of God is the man who does not examine the Scriptures in the way in which the philosopher examines the earth.—*History of Providence.*

Selected for the "Herald of Truth."

"This year thou shalt die."

Jer. 28 : 16.

The following is an extract from a sermon preached by Samuel Davis, on the 1st of January, 1761. The author himself died the 4th of February following.

"While we are entering upon the threshold of a new year, it may be proper for us to stand and pause, and take a serious view of the occurrences that may happen to us this year, that we may be prepared to meet them. Future contingencies are indeed unknown to us; and this ignorance is as agreeable to our present state, and as conducive to our improvement and happiness, as our knowledge of the things which it concerns us to know. But though we cannot predict to ourselves the particular events that may befall us, yet the events of life in general, in this situation, are so plain, so obvious, and so well known, that we cannot but be acquainted with them, and on which the phraseology is grounded, had not happened at the time when Jesus used it. It was still future till the time of his death. Christ, then, used this phraseology from his foreknowledge of what was to take place in his life, with respect to the circumstance of his carrying his own cross, and of Simon's being met on the way to the place of execution, and his being compelled to carry the cross for the remainder of the way. Here, then, is the Providence. At the particular time in which this phraseology could have its reference accomplished, Simon *chanced* to be coming out of the country, and happened to meet the party that led Jesus to the crucifixion. Had he not come, or had he come a few minutes sooner, or a few minutes later, the reference of the language of Christ would have wanted the ground on which it was to rest. Besides, when they met Simon, what excited the thought to make him carry the cross? Was not this providential? Here we see that the most casual things are under providential direction; and that the most trifling things recorded in Scripture are calculated to give edification to the man of God. Simon's taking up the cross and carrying it after Jesus, when led to the place of crucifixion, like Christ's washing of the feet of the disciples, is a symbolical action, including all the trials of the Christian for Christ's sake. The cross itself many may never be called to bear. Perhaps, as a matter of fact, none of them may be called to crucifixion. They may cross to the place of crucifixion, but they may not be called to it. But taking up the cross refers to all trials for Christ's sake; and every Christian must take up his cross and follow Jesus. None of the people of Christ, who live any time in the world, are without access to the knowledge of him, are without their trials in proportion to their strength. This shows the great importance of right views of the inspiration of the Scriptures. Many tell us that inspiration cannot be necessary in history, facts known to the narrator. But, had the historian been left to himself, he might have omitted the fact about Simon, and in that case we would have wanted the very foundation on which one of the most commonly repeated sayings of Jesus was grounded. They who have those notions of inspiration are not in the tract in which they can make discoveries in the word of God. They read it as a common book. It should be read as being, every line of it, God's book. The savage wonders at the process of the man of

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happened to read this tremendous doom, 'This year my Spirit, so long resisted, shall cease to strive with thee; this year I will give thee up to thine own heart's lusts, and swear in my wrath thou shalt not enter into my rest.' O dismal sentence! None can equal it in terror but one, and that is, 'Depart from me, ye cursed into everlasting fire; and the former is an infallible promise of the latter. Others (Oh! let our souls dwell upon the thought!) would probably find the doom of the false prophet Hanneiah pronounced against them: 'Thus saith the Lord, Behold, I will cast thee from off the face of the earth; this year thou shalt die.' This year you may die, for your life is the greatest uncertainty in the world. You have no assurance of another year, another day, or even another moment.

This year you may die, because thousands have died since the last new-year's day; and this year will be the same with respect to the duration of mortals; a time to die. The causes of death, both in the human constitution and in the world without, will exist and operate in this year as well as in the last. This year you may die; for thousands of others will die this year, and why may not you? What peculiar security have you to confide in?

This year you may die, though you are young; for the regions of the dead have been crowded with persons of your age; and no age is the least security against the stroke of death. This year you may die, though you are now in health and vigor, and your constitution seems to promise a long life; for thousands of such will be hurried into the eternal world this year, as they have been in years past. The principles of death may be even now within you, notwithstanding the seeming firmness of your constitution; and you may be a pale, cold, lifeless corpse, sooner than the invalid whose life is apparently near its close.

This year you may die, though you are full of business, though you have projected many schemes, which it may be the work of years to execute, and which afford you many bright and flattering prospects. Death will not consult your leisure, nor be put off till another year, that you may accomplish your designs. Thousands have died before you, and will die this year amidst their golden prospects, and while spinning out their eternal schemes. And what has happened to them may happen to you.

This year you may die, though you are not prepared for it. When death shows you his warrant under the great seal of Heaven, it will be no excuse to plead, 'I am not ready.' Though the consequences of your dying unprepared may be everlasting ruin, yet that dreadful consideration will have no weight to delay the execution.

This year you may die, though you delay your preparation, and put it off to some future time. You may fix upon the next year, or the death of life, as the time for religion; but that time may never be at your disposal. Others may live to see it, but you may be ingulfed in the boundless ocean of eternity before it arrives, and your time for preparation may be over for ever.

This year you may die, though you are unwilling to admit this thought. Death does not slacken his pace towards you, because you hate him, and are afraid of his approach. Your not realizing your latter end as near, does not remove it to a greater distance. Think of it or not, you must die; your want of thought can't defend you; and you know not how soon you may feel that you cannot bear to think of it.

This year you may die, though you may strongly hope the contrary, and flatter yourself with the expectation of a length of years. You will not perhaps admit the thought of a short, abortive life; but notwithstanding this, you may be a lifeless corpse before this year finishes its revolution.

Thus it appears very possible, that one year or the other of us may die this year. Nay,

it is very probable, as well as possible, if we consider that it is a very uncertain, and almost unprecedented thing that no one should die in a whole year out of such an assembly as this. More than one have died the year past, who made a part of our assembly last new-year's day. Therefore let each of us (for we know not on whom the lot may fall) realize this possibility, this alarming probability. This year I may die.

Oh! let the possibility suggested in my text have due weight with you: 'This year I may die.'

But perhaps some of you may be inventing this consideration, and whispering to yourselves, 'This year I may not die; and therefore there is no immediate necessity of preparation for death. But what if I should die this year, if you still delay the great work, which your year time is given you? Alas! if you persist in this, one would think it can give you but little pleasure, whether you die this year or not. What end will your life answer, but to add to your guilt, and increase your punishment? Will this exempt you from death another year, when you must die at last? What valuable end do you intend to answer in future life? What! in offending your God! abusing his mercies! neglecting the precious seasons of grace! hardening yourselves more and more in impenitence! adding sin to sin, and reserving wrath against the day of wrath! Is it worth your while to live for such short, preposterous purposes as these? Can you wish for another year, with these views? Could you venture to pray for it? * * * What, though you should not die this year? Will this exempt you from death in another year, or from the punishment of a mispent life? Alas! no; this will only render you a greater criminal, and a more miserable wretch in eternity. One year of sinning will make a dreadful addition to your account.

Therefore conclude, every one for himself, that it is little importance to me whether I die this year, or not; but the little important point is, that I make a good use of my future time, whether it be longer or shorter. This, my brethren, is the only way to secure a happy new-year: a year of time, that will lead the way to a happy eternity.

The New Year.

Another year has vanished away
Like the rising mist of a day;
Minute by minute it slipped on,
Minute by minute the year has gone.

What report has it borne to heaven?
Barred prayer for sins forgiven?
The meek resolve, and the secret sigh
For grace and inward purity?
Have hopes sprung up of immortal birth,
Our souls freed from the dust of earth?
Are we freer on our pilgrim way,
Nearer the land of unclouded day?

All have changed since the year was new;
Our heart-aches have lost their depth of blue;
We never can be as we have been;
We never can see as we've seen;
Yet, if the new year can ever restore
The loved and lost who have gone before,
We may reap the sheaves of holy trust,
Springing to life from the year's old dust,
And find in the good that crowns the new year
A love better than all our poor hearts fear.

Old Age.

"Hearts grow cold with care, and the life God gave seems buried because of the load of earthliness above. Then we appear to ourselves to live in this world alone, while they crowd upon us—in church, in prayer, and when we

read God's Word. But where the will is steadfast and sin resolutely withstood, the true life springs forth again as the earthly tabernacle decays. Old age is a blessed time. It gives leisure to put off our earthly garments one by one and dress ourselves for heaven."—*Experience of Life.*

Correspondence.

A Journey to Pennsylvania.

Waynesboro, Va., Dec. 10, '65.

Dear Brother John F. Funk:—It is alone through the mercy and goodness of God that I am permitted to take up my pen to drop a few lines to you and the readers of the *Herald*, to give a brief account of my recent trip to Pennsylvania. I feel myself under obligations to many of my beloved brethren and sisters in the Lord, who requested me to write to them, when I arrive home. And since it has been the Lord's will to bless me with health and to permit me to land at home safe, I now avail myself of the opportunity, afforded by the *Herald* to write to all of them through its columns. With the apostle Paul to all his believing churches, I wish unto all the brethren and sisters in Christ the rich grace and mercy of God and the love of Jesus Christ and the communion of the Holy Spirit. Amen.

I left home in company with Bro. Abraham Kindig, on the 3d of November, and on the next day by noon we reached Porter Siding, in York County, Pa., where we met the brethren Samuel Baehly and Jacob Miller, who received us very kindly and conveyed us to Brother Joseph Goehner's, in Adams County. On the 5th, we attended a sacramental meeting, at which we enjoyed ourselves very much. On the 6th we attended a meeting in York County, near Hanover, and from there I was taken by old Brother Hostetter in his carriage to his house. On the 7th, we had meeting at his church, the next day at Garber's Meeting-house, and on the 9th at Coderous Church. At all these places, we met many kind and beloved brethren and sisters in the Lord, who greeted us with great kindness and Christian fellowship. Taking leave of them on the 10th, we crossed the Susquehanna at Columbia, and came to Bro. John K. Brubaker, in Lancaster Co., in which County we spent eleven days and attended nine meetings. I truly rejoiced to meet so many kind and beloved brethren and sisters in Christ. I felt as though I was not worthy of half the kindness that I received from the beloved brethren and sisters. From there I purposed to visit the aged brother Jacob Snyder, in Huntington Co., Pa. But to my sorrow, on my arrival there, I found him not; for he had fallen asleep in Jesus on Monday morning, the 13th of November, whilst I arrived there on the 21st. From there I came, on the 22d, to Bro. Jacob Grabill's, in Juniata County, and attended meeting with him on the 23d, they being very kind and glad for my visit. On the 24th, I came back to Dauphin County to Bro. Christian Mumaw's, and had meeting on the following day at Strickler's Church. In this trip my comrade, Bro. Kindig, was not with me, as he was visiting his relatives. On the 26th, it being Sunday, we attended meeting at Whitmer's Church, in York County, where a large congregation assembled. Taking leave of the brethren and friends on the 27th, we started homeward, reached home on the 29th, and found all well. I am truly thankful to God, our Heavenly Father, for the tender care he had over us in our trip, and hope, too, that he will bless my labors to the good of souls and the honor

of his great name. With this I close, wishing to you all a blessed New-Year. Let us try to be more earnest in this year to serve the Lord than we were in the past. Yours in love

JACOB HILDEBRAND.

For the Herald of Truth.

Glory in Tribulation.

Romans 5 : 3, 4.—But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

I.

The doctrine involved in the text—that of joy in grief, and happiness under great suffering—is in paradox; and like all such spiritual truths is neither understood nor generally believed by the world, because contrary to natural experience.

Since came nearer to the light of Christianity than many of our modern philosophers, when he announced to the Pagan world, that there was "no one more unhappy than he who feels no adversity." He uttered more truth indeed than he understood. For this is the grand and glorious secret of the religion of Christ, which has given to it its sublime character—the crowning element which distinguishes it from all other religions. Not only does the religion of the cross afford happiness in ordinary times, but produces peace and joy under the most distressing trial and affliction. Instead of depressing the soul, exhausting patience, and impairing confidence in God, they actually grow and mature under them. "As vines bear the better for bleeding," so is the Christian richer and stronger for his afflictions. "God afflicts us for our profit, that we might be partakers of his holiness." And "the school of affliction" says Luther "is the school of light." Therefore, says Paul, "we rejoice not only in this grace, wherein we stand, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." By the glory of God, as used here, no doubt is meant, what God will bestow on us. It usually means splendor, magnificence, and honor, and to which the apostle refers as dignity and glory, which will be conferred upon the redeemed, when all triumph over passion, sorrow, and sin shall have been finally consummated. The hope of this rejoices the soul. The same confidence which holds the soul in gracious and glorious prospect not only rejoices in ordinary or prosperous seasons, but the first words of our text turn our mind to the comforting truth that it sustains, strengthens, and even gives joy to the soul in the midst of great trial and suffering—and it not only produces God's large blessings of a temporal kind or for freedom from spiritual troubles, but that it praises Him for the very sufferings it endures for the sake of the discipline and sanctification it receives through them. "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

To glory in anything means to make it a delight, and matter of rejoicing. We rejoice therefore, says Paul, not only in hope—in the direct results which justification brings—the immediate effect which religion has upon the mind; but we carry our joy and triumph even into the midst of trial and misfortune. And in accordance with this divine principle, the Savior says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely; for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven."

In afflictions of every kind, which we may be called to endure, the result will be a cheerful and happy patience. As the prophets wrote, that, in all the sufferings of the Jews, the glory of the Lord would be revealed; thus, in all the tribulations of the individual disciple of Christ, if patiently endured, will it also be revealed in the glory and strength of hope. What glory, in perfect floods of light and sunshine, has flowed upon the soul in suffering moments of the believer! And with what a strange sympathy and joy do we witness, the last triumphant rejoicings of the dying believer, upon whose face seems to rest the shining of that glory fully realized at God's right hand. For there only at the close of a life chequered by sore trial, when God shall unveil the soul, and unfold its vast powers of vision and enjoyment, will that perfect glory of God be realized. When vitality trembles in the balance, and the eye becomes dim, does faith become sight in the soul and like Stephen, the departing believer, "saw the heavens opened, and the son of man standing on the right hand of God."

Father, subjects of one kingdom, belonging to the same household, branches of the same vine, members of one body in Christ Jesus—brethren! Oh, if our hearts were only filled with the love of God, so that we could forgive those who injure us, walk in humility, and manifest a kind, a loving and forgiving spirit towards all and especially towards the brethren. Oh, let us manifest a spirit of love, let us forgive from our hearts every one that offends us, and our Father in Heaven will also forgive us. Let us all read the chapter above referred to, and we will all find sufficient for our instruction; and let us particularly bear in mind these words, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." That we may ever be engaged in works of peace and love and righteousness, that there be no divisions among the churches, is my earnest prayer.

DAVID TYSON.

For the "Herald of Truth."

An Appeal to the Readers of the Herald.

The second year has now rolled around since the "*Herald of Truth*" has made its appearance among us, and much good has already been accomplished by it. By its earnest and friendly announcements, the words of truth have been faithfully set before us. It has pointed out to us the way to eternal salvation, and warned us of the dangerous way to eternal ruin. Often has it pointed us to the Lamb of God, which bears the sins of the world and saves us from our sins. I must confess that it has hitherto been to me a welcome guest and visitor, and the time always seems long from one visit to another. Since it has, therefore, as a *herald of truth*, proclaimed to us the truth, it is proper that we also aid in its support. I entreat you therefore, my brethren and fellow-laborers, that you lend your aid to supply the *Herald* with such truths as may be profitable and edifying to its readers; for, as a faithful messenger, it proclaims a word of truth, and it is our duty to support it. I entreat you therefore, my brethren and fellow-laborers, that you lend your aid to supply the *Herald* with such truths as may be profitable and edifying to its readers; for, as a faithful messenger, it proclaims a word of truth, and it is our duty to support it. I entreat you therefore, my brethren and fellow-laborers, that you lend your aid to supply the *Herald* with such truths as may be profitable and edifying to its readers; for, as a faithful messenger, it proclaims a word of truth, and it is our duty to support it.

My beloved brethren and sisters in the Lord, I write to you, because I see in some of the smaller churches scattered through the land, there are those who refuse to conform to the above injunction of the apostle and wear caps and then boastingly ask for Scripture to prove the necessity of it. But my dear young friends, such an excuse for a non-conformity with the long established rules of the church, is only the manifestation of an evil and disobedient heart. Why should you rather cast your influence against the church than for it? Why should you rather choose to be disobedient, than obedient, when obedience is just as easy, and much better? Have you forsaken all to follow Christ, or are your hearts still chained to the enjoyments and pleasures of the world? Have you with Mary chosen the better part, and sat down at the feet of Jesus, to learn true wisdom and obedience of him, rather than to be numbered about much serving with Martha? Behold your mothers! How they walk in humility and obedience! Take them for an example and be not weary in well doing, but keep faithfully all the ordinances of God and the Church, and a crown of life shall be your reward.

DAVID TYSON.

For the "Herald of Truth."

To the Young Brethren.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. 1 : 10.

My dear young brethren, I wish we could all be joined together in the same mind and in the same judgment, so that dissensions and divisions might cease, and a greater degree of love, unity, peace, and harmony might prevail among all the brethren both young and old. How sad a thought it is, to think of the many disagreements, and divisions, and dissensions among those who are admonished to be all of one mind, who are all the children of one

Father, subjects of one kingdom, belonging to the same household, branches of the same vine, members of one body in Christ Jesus—brethren! Oh, if our hearts were only filled with the love of God, so that we could forgive those who injure us, walk in humility, and manifest a kind, a loving and forgiving spirit towards all and especially towards the brethren. Oh, let us manifest a spirit of love, let us forgive from our hearts every one that offends us, and our Father in Heaven will also forgive us. Let us all read the chapter above referred to, and we will all find sufficient for our instruction; and let us particularly bear in mind these words, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." That we may ever be engaged in works of peace and love and righteousness, that there be no divisions among the churches, is my earnest prayer.

DAVID TYSON.

For the "Herald of Truth."

To the Young Sisters.

Every man praying or prophesying, having his head covered, dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all as if she were shaven, 1 Cor. 11 : 4, 5.

My beloved brethren and sisters in the Lord, I write to you, because I see in some of the smaller churches scattered through the land, there are those who refuse to conform to the above injunction of the apostle and wear caps and then boastingly ask for Scripture to prove the necessity of it. But my dear young friends, such an excuse for a non-conformity with the long established rules of the church, is only the manifestation of an evil and disobedient heart. Why should you rather cast your influence against the church than for it? Why should you rather choose to be disobedient, than obedient, when obedience is just as easy, and much better? Have you forsaken all to follow Christ, or are your hearts still chained to the enjoyments and pleasures of the world? Have you with Mary chosen the better part, and sat down at the feet of Jesus, to learn true wisdom and obedience of him, rather than to be numbered about much serving with Martha? Behold your mothers! How they walk in humility and obedience! Take them for an example and be not weary in well doing, but keep faithfully all the ordinances of God and the Church, and a crown of life shall be your reward.

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On the 10th of Oct., in Rockingham Co., Virginia, of consumption after protracted illness, Catharine Evers (wife of John Evers, Deed.), in the sixty-seventh year of her age. She was troubled

nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—*Sacred Biography.*

Glorious Tribulation.

Romans 5: 3, 4.—But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope.

II.

Having shown the power of tribulations to produce glory, we are prepared to proceed to the first textual reason why we should rejoice—glory in tribulation; namely, because "*tribulation worketh patience.*"

This was not only argument from the nature of religion, but the language of his own experience. He was well assured of this effect on his own character. And so well did he know the result of this peculiar principle, that he could "glory in infirmity," "reproach and persecution." "He counted it all joy that he was worthy to suffer for Christ."

But what is patience that it costs even the price of great trial and suffering to secure it? Its very existence is dependent on these elements of experience.

Webster defines it to be a "calm temper which suffers evils without murmuring or discontent."—This is in substance the scriptural meaning for endurance. For "they that endure to the end shall be saved." And thus it becomes not only an important, but necessary Christian grace; without it there can be no salvation; for, through faith and patience, we inherit the promises." It was only when Abraham had patiently endured, that he obtained the promise.

Patience is the power of governing one's spirit under all circumstances of annoyance or suffering; but it must have in it the element of hope. "If we hope for that we see not, then do we with patience wait for it." It is placed opposite to murmuring and despair; but it is a virtue too generally left unappreciated. Some great energy and daring displayed by men strike the masses as exhibited marks of greatness, while more patient doing and suffering in an unseen work and way are seldom appreciated; and yet when we come to analyze this patience, we find in it the sublimest heroism.

Men do not award greatness to the passive virtues; but how many men have become famous in history for their achievements of daring and energy, while their most glorious deeds and traits are forgotten, or were never observed. "I die," said a cunning and lying, "is often the cry of hare-brained valor, while to *forbear* is at times the proof of real greatness."

A true patience disposes one to labor, to wait or suffer as God would teach us by His providence. But wicked men, fret and quarrel and make themselves more rebellious under the rod, while Christians are led to lean upon God and act as though they really were His children. They regard the Father's hand in them all. Come what may, they are resting upon the assurance that "God doeth all things well," and "does not afflict willingly."

Confident, as He is the Sovereign Disposer of every event—"these light afflictions which endure for a moment shall work out a far more exceeding, and eternal weight of glory."

Nothing evil or sorrowful can therefore occur to them without deriving a gracious benefit. For all things, adverse and prosperous, spirit-crushing or heart-bounding,—they are conscious, "shall work together for good to them that love the Lord." They feel that these different experiences are necessary from the happy effect pro-

duced in restraining and subduing their sinful passions, and weaning them from the world, gradually exalting their affections. And thus all things are designed by Providence to minister to the patience and happiness of the Christian. So also is the glory of His religion attained, as an ever varying experience produces increased calmness and strength of soul for future conflict and triumph. This may have been our experience or may only in part be ours. Our trials may have wrought that patience which a kind God designed in them. We may lack confidence and stability; we may doubt and vacillate with the world; the petty annoyances and distractions may carry us from one extremity to another; and may at times seem to put an end to all our patience. For how soon do we yield to doubt or complaint; and how easily and fondly do we bend to selfish impulses.

Let the contrast between the world and the Christian be noted, when a great occasion demands the development of this virtue. And God will give it of whose grace he is to have sufficient for his day. Thus one will go in the presence of dreadful suffering and "meet his death with great calmness in whom perhaps a little prejudice or a word, would produce antipathy or perplexity. Great occasions rally great principles and brace the mind to a lofty bearing—to a bearing even above itself." And thus "the trial of our faith—worketh patience."

J. L. L.

For the Herald of Truth.

An Exhortation.

We all have sinned, and come short of the glory of God; therefore it is necessary for us all to try to live in the Lord. He says, "I am the way, the truth, and the life," and He that keepeth my commandments shall enter into the kingdom of Heaven. Therefore let us try to seek the Lord while He is near; for I greatly long after you all in the bowels of Jesus Christ, and I pray that you all may abound yet in more and more in knowledge and in all judgment.

Let all your things be done with charity. "Submit yourselves unto God, and to every one that helpeth with us, and laboreth." Grace be unto you, and peace from God our Father and from the Lord Jesus Christ, and unto all them that love him in sincerity and in truth.

E. S.

Intercourse, Pa.

For the Herald of Truth.

Christmas Thoughts.

Christmas day, 1865.

DEAR BROTHER IN CHRIST:—I sit down this Christmas evening to write you a few lines, and would greet you with a happy Christmas; and I hope we may all rejoice at the birth-day of Christ. Surely we should rejoice, when the angels brought the good news from heaven, proclaiming glad tidings of great joy which shall be unto all people.

I hope and pray that, as the star that rose up and went before the wise men from the East, and stood over where the young child was, so the Sun of righteousness might arise in all our hearts and make us glad. The Herald of Truth and read the thoughts of our brethren in the Lord. It seems to me like one family, where all agree to promote the interests of each other. Christ says, "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

SQUIRE A. HAYDEN.

Fayette Co., Pa.

The Soul Immortal.

Consider, O man, that thou art created for eternity. Thy soul shall never die. It is immortal, and its existence is forever and ever. Though the mountains shall depart and the hills be removed from their places, though the world shall be consumed, and the ocean roll in flaming billows; yet thy soul shall still live. Though the light of heaven shall illumine the earth no more, the stars drop from the sky, and the moon be changed into blood; the soul shall not be destroyed. Therefore, O man, whoever thou art, feed not thy soul upon husks and trifles, neither sell it to gain the world, but be wise, seek the bread of life, and lay up for thee the treasures of heaven.

Follow Not the Counsel of the Wicked.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1: 1. Good men walk by good rules. A man may be known by the company he keeps. The ungodly must neither be feared nor followed, whether they be angels or men. Our first parents dearly paid for "walking in the counsel of the ungodly." All that walk in the same counsel are also called ungodly men.—Blessed is the man, that walketh not in the counsel of the ungodly. We live in an ungodly world, surrounded by ungodly spiritual enemies, and ungodly men; who having cast off all fear of, and obedience to God, are ever ready to counsel others to do as they have done. The first step towards ruin, is to walk in bad counsel. Those who take the first step, soon learn to take the second; for, having laid aside religion, and entered into the service of sin and Satan, they take up arms against God, and are found "standing in the way of sinners," ready to pursue all manner of evil, while evil pursues them; and having stood while in the way of sinners, they soon become qualified to take the seat of the scornful. God and angels being placed against the gate of destruction, they can step no lower, till they step inside. It is but a short ladder of three rounds from happiness to wretchedness—ungodly counsel, the sinner's way, and the scornful chair. Blessed is the man that shuns both their counsel and their way. The surest method to avoid both, is to shun their company; for, if we walk with them, there is danger of listening to them. He who walks not in the counsel of the ungodly, is not very likely to be found standing in the way of sinners; for while he refuses to lend an ear to their ungodly counsel, he will certainly not do as sinners do; and by keeping out of the way, he will be kept out of the scornful seat. Such a one is blessed while living, blessed when dying, and shall be blessed for ever. It is not very difficult to tell what will be the end of a man, when we can see the way in which he walks.

PETER NISSELY.

For the Herald of Truth.

Examine Yourselves.

In No. 11 of Vol. 2d. of the H. of T., I read the article on *Christian Conversion*; in which I was much interested; and while I was reading that

portion of it, where it tells us how to do when we hear an evil report of a brother, that we should first be sure that it was true, and then not go and tell it to every one else that we meet, but pray for that person, and ask God to forgive and deliver him from his sins, I also thought that we should still do more yet than this. I thought we should pray for our brethren at all times, and also for ourselves, and ask God's aid, and the light of his good and loving Spirit, in the tender and important discharge of our duty towards an erring brother.

And here also the words of our dear Savior came to my mind (Matt. 7: 5): "First cast out the beam, out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Never before did this come to my mind with such a weight of importance. How, thought I, could a more tender and delicate, as well as a more weighty and important duty fall upon a Christian, than first to remove the beam from his own eye (that is, put away his own sins, his own unbelief, his own pride, his own selfishness, and understanding, so that he could see clearly to remove the mote in a brother's eye.

Never before did I see so great a necessity for us all to examine ourselves, to hate and hunt against. So wicked Cain was hurried on Till he had killed his brother."

These are some of the thoughts which the reading of the above-named article suggested to my mind. Out of love have I written them, for the encouragement of all who may read them.

JOHN BURKHOLDER.

Millcreek, Pa.

For the Herald of Truth.

Sabbath Evening Thoughts.

Sabbath Evening has come again, and I sit here in my accustomed seat. I am alone, and all is still, except now and then a hurrying footstep on the street, and the indistinct sound of the voice of the passer by. As I sit here in the lone stillness, my thoughts traverse over the regions of space, and I am thinking how many thousands have this day been gathered in the house of the Lord, all the wide world over. How many hearts have been lifted to God in earnest and sincere worship and returned with God's blessing upon them? How many voices have joined in songs of praise that made a sweet melody unto His Most High God? How many prayers ascended to the mercy seat, and were accepted there. How many trumpets have sounded the alarm of danger to the sinner and the impenitent, and spoken words of hope and encouragement to the weary pilgrim on the way to the celestial Zion. How many impenitent souls have this day come and taken of the waters of life, been refreshed, found peace in believing in Jesus, begun a new life, and formed the firm resolve to endure to the end, when they shall obtain the crown of life. And then last of all comes this most searching thought, What have I done? The day will come when thou also shalt give an account of thy stewardship. What answer for the day? And with a heavy heart I am forced to confess, *Thoughtless, careless, unfaithful, unworthy.* Help me, O my Father! Give me grace, make me more earnest, more zealous to improve the precious hours, that these blessed days of grace may not be

wasted, but that day by day a few grains may be gathered into the treasury of heaven, where moth does not corrupt and where thieves do not break through nor steal. Help me, O my Father, that I may be thy child! Preserve me from the snares of the evil one, give me wisdom, and understanding, and knowledge, and a pure heart, and sincere desires, and an earnest will; and grant, I may finish my work while it is day, that when the night of death comes on, I may rest on Thy bosom, and dwell with Thee in the realms of eternal light and glory. Amen.

J. F. F.

The Blessed Man.

The Bible says, "Blessed is the man to whom the Lord will not impute sin." David, as we all know, had been a great sinner, but he truly repented of his sin. With a broken heart and a contrite spirit, he had prayed for pardon, and God heard his prayer. And it was he who said the above words. The greatest sinner may take to God, and be forgiven, and not go on in sin, but to repent of it and ask for mercy. He will find, as David found, that the pardoned man is the happy man. The prisoner who lies in his dungeon willing to be brought forth to execution, cannot be really happy. When he thinks that each hour brings him nearer to the gallows, he must be miserable. Yet this is the case of every unpardoned sinner. Sentence of eternal death has been passed upon him. It is only the long-suffering God which keeps him out of hell from day to day. But "blessed is the man to whom the Lord will not impute sin."

Blessed is the man, forever blest,
Whose guilt is pardoned by his God;
Whose soul with sorrow are confessed,
And covered with his Savior's blood.

Thankfulness.

Our daily mercies come to us so silently and so steadily, that we are apt to forget whose hand is opened to supply them. It is only when they are withheld that we learn to prize them, and to be thankful for them. When we awake in the morning, bright and cheerful, we hasten to our work or play, and perhaps forget how kindly our Heavenly Father has watched over us. But when we have a restless night and awake with pains and aches, and are unable to rise, we feel as if it was the morning, we feel as if it was the strange thing is, that we are ever free from pains and sickness! When we think how many dangers are always about us, and how little we can do to protect ourselves, we may well wonder that we enjoy so much what we do; and the heart must be very hard, that is not impressed with the daily and hourly mercies which the hand of our kind Creator and benefactor bestows upon us. It must be a very ill-tempered child that will not even say, "Thank you, dear Father," in return for parental kindness!

THE STAR OF BETHLEHEM.—We read that when the Lord descended on Mount Sinai, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled." But when Jesus came all was love and peace. A beautiful star shone forth to show the place where a little babe of the world was lying, a Savior of the world. When the law was given it was said, "Charge the people!"—keep them at a distance,—lest they break through unto the Lord to gaze, and many of them perish." But when Jesus appeared the star invited men to come near.

Correspondence.

Letter from Virginia.

Harrisonburg, Rockingham Co., Dec. 25th, 1865.

DEAR BROTHER FUNK,

Through the infinite grace and mercy of God, I have the privilege to write these lines to you, and to the many brethren and sisters and friends with whom it was my privilege to become acquainted during my visit through the West last Spring. I promised many to write, but to some I have not yet been able to do so, simply because it is not in my power to write to each one individually; therefore I hope they will bear with me and I will do the best I can. I shall be very glad to receive letters from any of my friends, and will answer them if possible. If the Lord gives me grace and wisdom, I will write a few thoughts on "Uncertain Riches."

The Savior said, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 34.

I do not understand this passage to mean that we should sit upon the bench of ease, and expect all the necessities of life to be furnished us by some miraculous acts of God's providence. By no means. The Gospel nowhere encourages idleness or indulgence, but industry with restraint of sensual appetites. I infer from this that we should not covet the goods of this world, suffering our minds to run out into the future, consuming all our time in devising means and plans by which to add gain to our treasures, and thus having our whole minds engaged upon worldly and perishable things, and no time to think about religious matters.

I never was more forcibly impressed with the folly of man devoting all his endeavors to the accumulation of great riches in this world, than during my eight months from home, particularly under those circumstances.

During that time, I looked upon all my earthly possessions as lost, but I had implicit confidence in God and his holy word, and my heart was cheered with the words of the psalmist, when he said, "I have been young, and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread."

The apostle Paul says, "Godliness with contentment is great gain; for we brought nothing into the world, and it is certain we can carry nothing out, and having food and raiment let us be therewith content." 1 Tim. 6: 6, 7, 8. Also read the 9th, 10th, and 11th verses, in which the apostle speaks of uncertain riches more pointedly and at length.

The apostle James in his general Epistle to the twelve tribes that are scattered abroad says, "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall eat your flesh as it were fire, and ye shall have heaped treasure together for the last days." Jas. 5: 1-3. Read also the 4th, 5th and 6th verses. The apostle here, no doubt, speaks more particularly to those Jews who were scattered over the land, and who had become exceedingly rich; and who had become dishonest means, and gotten gain by their evil deeds. The charges against them are of the most serious character and against which the most awful denunciations are pronounced. They charged up the property in a manner perfectly useless to mankind, and eminently injurious to themselves.

Their stores were full of profane and their garments moth-eaten; even their gold and silver, which nothing else can corrupt, were cankered by injustice and oppression; therefore they are directed to weep and howl for the miseries which are to come upon them.

I think these miseries were fulfilled in the time of the destruction of Jerusalem, of which the Savior speaks in the 24th chapter of Matthew's Gospel, and which according to Josephus, the great Jewish historian, had no parallel in the history of human woes. In this terrible destruction which came upon the Jews for their great wickedness and corruption, the same historian informs us that at this time there were slain in Jerusalem eleven hundred thousand persons, over two hundred and fifty thousand others perished by captives and innumerable others who perished by starvation and other means, and sums up, in remarkable conformity with our Savior's words, if the miseries of all from the beginning of the world were compared with those of the Jews, they would appear much inferior.

Some may say that the apostle only had reference to those of their contemporaries, but we must remember that all Scripture is given by inspiration, and is profitable and instructive to both Jew and Gentile.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6: 17.

EMANUEL SUTER.

For the Herald of Truth.

From Virginia.

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I came seeking fruit on this fig tree, and find none; cut it down why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down. Luke 13: 6-9.

My dear and much beloved brethren and sisters who are scattered abroad, May the grace of God, our heavenly Father, the peace of our Lord Jesus Christ, and the Communion of the Holy Spirit be with us all. This is my humble prayer.

It is sabbath day, but the weather is so inclement that we cannot meet together in the house of worship, and desiring to make the best use of my time, and being mindful of you all, I sit down, here in my home, to write to you, and will endeavor, by the help of God, to give a few thoughts on the above quoted passage of His word for our serious consideration; for they are words that should deeply concern us all, who are branches in Christ's body mystical, which is His Church, his vineyard.

A certain man had a fig tree planted in his vineyard. This man represents to us God, who became a husbandman and his church as a field or a vineyard. We frequently find trees that are barren—that bear no fruit; so it is also no new thing to find barren fig trees—in the vineyard of the church of God, and on this point we should seriously consider our own lives. My dear brethren and sisters, let us take it close home to ourselves, and consider whether we are barren or fruitful trees. This parable is intended, not for others only, but for us also who are professors; for here we find that this tree, this barren, fruitless fig tree, is a tree in the vineyard.

Now fruit is not so easily brought forth as a profession is made. Men may wear sheep's clothing while inwardly they are ravening wolves. They may wear garments of humility while their hearts are filled with pride. They may appear in the robes of the righteous while sin lieth at the door. For a pretense they may make long prayers, and speak smooth words, while they sit in idleness, and their works deny their words. To do all these things, is not hard; but to be faithful, to bring forth fruit to God, to make our works accord with our profession, to be rich in every good word and work,—these are not the fruit of every tree in the vineyard of the Lord; as Christ also says, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

"Every branch in me that beareth not fruit, he taketh away," asserts the same truth. There are many branches in Christ's body mystical that bear not fruit; therefore the hand of God shall take them away. "I looked for grapes, and it brought forth wild grapes," that is, fruit that is not acceptable with God. Again "Israel is an empty vine; he brings forth thorns and briers, and he is called a fruitful vine, and he is without fruit. Thus we see that God's church may be numbered with barren fig trees and fruitless professors.

And he came and sought fruit thereon. A church and a profession are not places where the workers of iniquity may hide themselves and their sin from God. Some of old thought that, because they could cry "The temple of the Lord, the temple of the Lord," therefore they were delivered, or had a dispensation to do the abominations which they committed, even as some in our day. "For who," say they, "has a right to the creatures, if not Christians? if not the church members?" And from this conclusion, they let go the reins of their inordinate affections, and follow pride, ambition, gluttony, pampering themselves with sin, and so on. They array themselves after the last-provoking fashions of the times, walking with stretched forth necks, naked breasts, frizzled forelocks, and wanton gestures, in gorgeous apparel mixed with gold and pearl and costly array. I will not, on this occasion, refer to their lives and conduct at home, but certainly they who are thus inclined and follow these things, are but empty boughs, and do not produce the fruit God expects of them, and comes to seek.

Then, where do we Menonite ministers stand? Let us look to home, to our families. How do we reconcile the words of Paul in Romans 12: 2. Barren fig tree, thou art not licensed by thy profession, nor by the Lord of the vineyard, to bear those clusters of Gomorrah. They laugh, and say, "It is our my little laugh, but even here by an affectionate aunt; how can I forbid her to wear it? Thus step by step you allow pride to come into your family, and when your children grow a little older, you wish to teach them the ways of the world, and rather than into the fold of Christ, that they also may be members of his body. But according to the Gospel and the discipline of that body, they must now learn self-denial, and lay aside all these sinful abominations, in which you have indulged them. Oh, they begin to see the way that leads to eternal life, and we will have less trouble when they grow up. We cannot hide these things from God; for the eyes of the Lord are in every place, beholding all things. Let us, then, be

22-30. S. Cobb agrees that the Greek *aphemi*, here rendered forgiveness, signifies deliverance, liberation, as from captivity. The gospel forgiveness is a deliverance, not from deserved punishment, but from sin. It involves a deliverance from condemnation; but this is through deliverance from sin. So the apostle: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 1, 2.

This is the forgiveness which that perverse people needed. They needed deliverance from the power of darkness and the captivity of sin. But was not to be their privilege during the remainder of the time present, and the next succeeding age. The then present was the closing period of the Jewish age, in which St. Paul says (Heb. 9: 26), "Christ appeared, to put away sin by the sacrifice of himself," which Jesus said (Matt. 24: 3), and should terminate before the close of that generation. And the next succeeding age was the periodical dispensation of the gospel specially to the Gentiles. During neither of these ages was that willfully blind people to receive deliverance from their darkness and desolations. That perversity which, witnessing the beneficent works of Jesus, the highest evidence of the presence and power of God working with him, profanely reviled him, involved a condition of mind which would resist the ordinary arguments for the claims of Christ, such as would be the agencies in the Christian work for the ages specified. But then, when the purpose of God in the special dispensation of the gospel to the Gentiles shall have been completed, accumulated evidence will work the deliverance even of that long lost progeny of Jacob. So the apostle: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 'for this is my covenant unto them, when I shall take away their sins.' Rom. 11: 25-27. The apostle here asserts the same that I have assumed above, as the gospel doctrine of forgiveness; viz., deliverance from darkness and sin."

ELIAS YODER.

ETERNITY.—Eternity has no grey hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages but time writes no wrinkles on eternity. Eternity! I stuporously thought! The ever-present, unborn, undecaying, and undying—the endless chain compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honours, they are but the sum of an hour; its palaces, they are but as the glittered sepulchres; its possessions, they are toys of changing fortune; its pleasures, they are but as bursting bubbles. Not so in the untiring bourne. In the dwelling of the Almighty, can come no footsteps of decay. Its day will know no darkening—eternal splendours forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. His harmonious love supplies the song.—*Buffalo Advocate.*

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am you may be also. Jn. 14: 2, 3.

The Herald of Truth.

The subscription list, on account of its great length, will be deferred for the present month. Persons who have sent us money for the paper will find the amount acknowledged in the *Letter List*, which is our receipt for the same. And if any who have subscribed do not receive their paper in a reasonable time after sending for it, they will confer a favor by writing to us.

Persons sending communications for the Herald should, in all cases, send their names, as we will pay no attention to any anonymous articles. And in writing for the paper, please write your name, the name of the post office, county and state particularly plain. Mistakes often occur through persons failing to observe these directions.

A large portion of this issue of our paper is taken up with letters and communications from different parts of the country, which will, no doubt, be read with interest by all. A number of articles and letters remain over for the next issue.

BRO. PETER SCHLABACH, who lives near La Crescent, Houston Co., Minn., writes:—"Through a peculiar circumstance, I had the good fortune to learn something concerning Mennoites in this western country. Last week I took one of my neighbors with his family to the railroad station a distance of four full miles, and in the evening, as I could not reach the tavern, I found it necessary to stop all night with a German farmer, named Wirt, who was a Pennsylvanian. And as we among other things at last also began to talk about religious matters, I found out that he was a Baptist; and I told him that I was a Mennoite. He told me, he was well acquainted with the Mennoites in Pennsylvania, as he had been brought up among them. And with still greater surprise I learned that he still had some of your papers (Herald of Truth) of last year of which I took one with me. In short I rejoice that I have learned so much, and wish you from this time forward to send me the paper—send it soon, as I am anxiously looking forward for it. I am now nearly eleven years in this country, and have yet the first Mennoite to see, much less spoken with one and I do not believe that there is another in this state, on account of which it is very unsatisfactory to me that I cannot attend any of our meetings. I am from Prussia on the Rhine, and am acquainted with many who emigrated from there before me, but have not yet been able to hear anything from any of them."

Do you know Jacob Naffziger? He came from my native home, in 1853, to Ohio. I should like to have his address."

BRO. SCHLABACH further says, That if any of our people are seeking new homes, he should be glad to have them visit him and see the country in that County. If any one should know the address of the above named person, he will confer a favor by sending it to him.

Address
PETER SCHLABACH,
La Crescent, Houston Co., Minn.

BRO. C. D. BEERY from Burr Oak, St. Joseph Co., Mich., writes us as follows:

"We should like to have you pay us a visit soon. There are only six members living here at present, and no minister. We moved to this place last summer. We have been visited by ministers now three times; namely, by Bro. Geo. Breuneman from Ohio; Bro. John Snyder from Elkhardt Co., Ind.; and also by Daniel Breuneman and five other brethren from the same place. We enjoyed ourselves very much while they were with us and we expect Bro. Snyder here again next Sunday (Dec. 31st). We have meeting every four weeks, and shall be very glad to have any of our ministers visit us any time, and if they will let us know when they come, some of us will go to the Station (Burr Oak) on the Michigan Southern R. R. and meet them there. I think preaching is very necessary here; as there is but little of it. There is no meeting house within eight or ten miles of us. I should be very glad if some ministers would settle here. I think some good might be done, as there are those who do not seem to know, and have perhaps never heard, what their duty is towards God. The Word teaches us 'that whosoever shall call upon the name of the Lord shall be saved. How, then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher.' Rom. 10: 13-14. The grace of God and the communion of the Holy Spirit be with you all. AMEN."

C. D. BEERY.

For the "Herald of Truth."

A sad and fatal accident.

On the 21st of Dec. 1865, John Leib, a member of our church, who was working in the grain elevator in Buffalo, went on the roof, to secure a skylight, which had become unfastened, and on returning, his foot slipped, and he fell from a height of 30 or 40 feet, on the pavement below, fracturing his thigh bone very badly, also breaking his cheek and jaw bones. He was taken up senseless and carried home, when medical aid was immediately procured, but all to no avail. He lingered on until Monday, the 25th, when he died about ten o'clock A. M.

I visited him the day after the accident, and found him quite rational and conscious of his condition. The doctor told him his injuries were such, that there was no hope of his recovery. He said he was willing to submit to God's will, that he felt at peace with his God and was willing to die, entering a hope of entering into that rest which remaineth for the people of God. He retained his senses to the last.

The funeral services were observed on Wednesday the 27th, at our meeting house in Clarence, where a large concourse of friends and relatives were gathered, to pay their respects to one whom they loved. Funeral sermon was preached in German by A. Lapp from Mark 13: 35, and in English by Badgley from 1 Cor. 15: 57. He was my son-in-law and eldest son of Deacon A. Leib, who died a short time ago. He was 50 years, 6 mo. and 25 days of age.

JOHN LAPP.

Clarence Center, Erie Co., N. Y.

Selected for the Herald of Truth.

Christ our Redeemer.

If heaven and earth would have met in council, to ascertain what there was one who was able and willing to redeem mankind, earth would have replied, There is none here; the angels of Heaven would have said, There is none amongst us. Search in the streets

of Jerusalem, go to the garden of Gethsemane, inquire on mount calvary, for one who is both able and willing. None but Jesus, the Son of the living God, is able, none but Jesus is willing. He says, Upon me be this world; I will bear the sins of the world; I will suffer to be crucified, cursed, and nailed to the cross, to liberate those under captivity. The executioners having nails and hammer ready, the diabolical work was done, and the Redeemer hung on a tree. From His afflicted wounds gushed forth water and blood—water to wash, and blood to pardon the sins of His believing followers; whence He exclaimed, *It is finished*, and gave up the Ghost. He was the conqueror; the victim became the victor: He burst the bars of death, and holds the keys of Heaven and Hell in His power. No wonder those around Him were struck with terror, and the centurion said, "This is verily the Son of God," on beholding the darkened sun, the quaking earth, the rending of rocks, and the opening of the graves. Yes, their strategy was turned against them, their design was obstructed. The Son of God is risen from the dead; amid the strongest securities, and the heaviest penalty, He arose triumphant, and ascended to Heaven, making intercession for His following people. Is it not marvelous, that we are not so ready and willing to forsake this evil propensity which cling to us by nature? and especially when we think and look over the awful state of a fallen human race, and consider that, had God not mercifully interceded, how could we account with Him how we would stand before a righteous God, being dead in sin!

My dear reader, and especially my young friends, how will we reckon with a righteous God, when we do not heed such great privileges, and seek not to become the redeemed of such a gracious Redeemer? yes, verily, one who is the Judge of the quick and the dead, and to whom all power is given in Heaven and earth? He is the everlasting Father, and the Prince of peace. Through Him we have the choice of Heaven or Hell, life or death; and had not grace abounded, the latter would have been our portion forever, and as long, how can we expect to live happy here or hereafter? how can we expect to do good, when our hearts are get evil? "O generation of vipers, how can ye being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things; and an evil heart bringeth forth evil things." How necessary, then, that our heart be changed; that they be purified; that our sins be pardoned through the blood of Christ our Redeemer, whom God has set forth as a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. O that we could behold the unspeakable mercy of God towards us, the exceeding greatness of His power, and the excellency of His character! We being dead in sin, He said, I raised you, I loved you; yes, I loved you dearly, I died for your sins; I arose for your justification; and I intercede for you now at the throne of grace. Therefore come unto me: "It is finished." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "For where I am, there shall my servant be also." May God grant that those who yet live, as it were, unto themselves, would say, It is enough, why stand I? why halt between two opinions? I will arise and go on the way to meet my Lord. I will give up my life, if all power is given, to erase the hand-writing that stands open against me, that I also may become one of his redeemed. Dear brethren and sisters, let us be steadfast, immovable, and

faithful to the end: then we shall receive the crown of life, which is in reserve for the righteous. Yes, then Christ is our Redeemer, angels our brethren, and God our Father, to whom be glory for ever and ever. Amen.

A Little Child.

Nobody can enter the kingdom of heaven, except he first become as a little child. The great king, David, spoke of himself as a little child, and his son, Solomon, said to God, "I am but a little child," and what is most wonderful of all, our blessed Lord and Saviour Jesus Christ became a little child.

All the great kings and judges and generals in the world, were once little children. And one would think, it could cause proud people to reflect, how weak and helpless they were a few years ago, unable to assist themselves, and carried in the nurse's arms. Let us go to the nursery, and there learn many sweet lessons of humility. Observe a child first beginning to walk; how slowly, how carefully, and tremblingly he proceeds! He fears lest he should fall, and seizes on some outstretched hand for support. Humbly sensible of our weakness, let us trust in our God our Redeemer, while we cry, "Hold thou me up, and I shall be safe."

ALTHOUGH it be good and profitable that we should ask, and learn, and know what good and holy men have wrought and suffered, and how God hath dealt with them, and what he hath wrought in and through them, yet it were a thousand times better that we should in ourselves learn, and persevere, and understand who we are, how and what our own life is, what God is, and is doing in us, and to what ends he will or will not make use of us.

Get a view of Christ, and you have seen more than mountains, cascades, valleys, and waterfalls can ever show you. Thunders may bring their sublimity, lightnings their awful glory, earth may give its beauty; but all these put together can never rival him.—*Spurgeon.*

From the Sunday School Times.

"It is I; Be not Afraid."

"Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid," Matt. 14: 27.

While in humble faith I pray,
Saviour, be thou near to aid!
To my trembling spirit say,
"It is I; be not afraid."

In the hour of bitter grief,
Let my trust on thee be stayed;
Tell me, while I seek relief,
"It is I; be not afraid."

When the skies above are drear,
And when storms my path invade,
Let those accents calm each fear,
"It is I; be not afraid."

When the foaming billows roll,
In their angry foam arrayed,
Waiver to my troubled soul,
"It is I; be not afraid."

Saviour! I seek thy hopes above;
I can never be dismayed
While I hear that voice of love,
"It is I; be not afraid."

When I reach the darkened vale,
Guide me through its fearful shade;
Say, when death and heart shall fade,
"It is I; be not afraid." S. A.

Children's Column.

Selected for the "Herald of Truth."

Filial Duty.

Children, do consider the relation you sustain to your parents. Remember you are a part of themselves. They consider you as such, you, a very tender part too, and in proof of it they have often exposed themselves in order to protect you. You are under innumerable obligations to love and obey them; for by night and by day, you have been the objects of their tenderest care. Hear them and regard them. Attend to them as being designed to keep you from evil and to do you good. And forsake not the law of thy mother. Respect and obey her, and let your actions spring from love to her. There are many good women in the world, but remember you have but one mother, and no one ever did or ever can love you with a mother's love, and neither can it be felt by any but a mother. Forsake not her law, who has been more to you than all the world beside. Let your father and mother know that their love to you has not been all lost upon you, and this you must do by evincing your love to them. Let them see that you prefer their company to that of all others, and that you desire their good opinions, whatever others may think of you. Strive in all things to please them. Consult them and make them your counselors on all occasions, and however they may differ from your opinion, confide in their wisdom.—*Christian's Legacy.*

A little boy's Resolutions.

I will not swear,
I will not dare
God's name in vain to take;
I will not lie,
But I will try
The truth my guide to make.

I will not steal
For I should feel
Degraded and ashamed:
I will be kind,
My parents mind,
Nor be a fighter named.

If I begin
In youth to sin,
My misery is sure;
No peace of mind
Can I thus find,
No pleasure good and pure.

But if I love
Our God above,
Dear friends and parents kind,
My teacher true,
And schoolmates too,
Great peace I then shall find.

Better than Gold.

King David loved the word of God. His Bible was very short. God taught him to write part of it; but much of the Old Testament, and all the New, were not written till long after David's death. The longest of the psalms is about the Bible; and it is indeed the best, the most wonderful, and the most to be prized of all books.

David prized his Bible; above gold—more than the bright, sparkling, precious metal; yes—yes, truly; above fine gold—more than the richest, purest, most valuable gold.

Gold will buy many things, but it

cannot buy health, peace, happiness; it cannot buy heaven; and a time must come when even the richest man must leave his gold; for it cannot be taken into the eternal world.

How wise then, it must be to love the precious, the wonderful word of God! God's word spoken from heaven to us; good, holy, gracious words, giving light in this dark world, showing us God and his works, Christ and his salvation, the Holy Spirit and his gifts. It makes God's will plain to us, showing how sinners can be saved, the guilty be pardoned, the poor made rich, the lost be found, and the dead receive eternal life.

Without the Bible there is no light, no knowledge for the soul—Let it enter, plenty of it, pure as God has given it. Let it shine in our hearts, make our way light, even in sickness and death, till we enter heaven.

The Good Nehemiah.

We suppose all the readers of the *Child's World* know the story of Nehemiah as it is told in the Bible. In every good work there are some who oppose. Nehemiah found opposition when the king of Persia gave him leave to go and rebuild the walls of Jerusalem. He went with letters from the king, with captains and horsemen. He found the walls broken down, the gates ruined, and all in ruin. The enemies of God and of the Jews objected and laughed; they thought the work was all in vain.

But Nehemiah answered them well when he said:

The God of heaven—the living, mighty God who had permitted Jerusalem to be destroyed,—Nehemiah trusts in him; He will prosper us; He will help us in a time of so much need. He will give us wisdom and power to raise again that once famous city; therefore,—because we know this—let us have servants—the Jewish nobles, elders, princes, and people who own God as their Masters; we will arise—not sit in sadness and mourn any longer, but in God's name we will work; and so rebuild the temple.

It was well said. They went to work, and God helped them; the wall was built, and the Jews again had joy in Jerusalem.

We seek a better city, not built by men. Where is it? What is its name?—*Child's World.*

Days of Rest.

Why did God give us Sabbaths—days of rest? Why set apart one day out of every seven, and give us this seventh day for some particular purpose? Why is it called a holy day?

It is clearly not for play or work, not for buying or selling. If we spend it well, it will be in doing what God wishes us to do. God gave it to be the happiest day, the best day of all the seven, that in it especially we might draw near to him, seek his face, hear his word, read the Bible, and join in prayer and public worship. 'Tis to spend the Sabbath well, for our soul's good, that we may, for a time, as far as we can, forget earthly things and wait upon God, think and "hear of heaven, and learn the way."

"Turn away thy foot" from worldly work on the Sabbath—do not use the Sabbath as an ordinary day; "from doing thy pleasure"—do not seek your own gratification or amusement; "on my holy day"—on the day which God has hallowed and set apart; and call—speak of, show by your conduct how you regard God's gift; the Sabbath—the weekly day of rest, the day of blessing; a delight—a day of holy joy; peace, pleasure, happiness.

Set apart the Sabbath for God's service, give glory to God in it, think of him, pray to him, obey him; thus making the Sabbath a day of heaven upon earth.—*Child's World.*

Love to Children.

Teachers love their little children,
Fold them in their heart's embrace;
To the poorest and the weakest
They will give the warmest place.

Hearts of children take impressions
As the yielding wax or clay,
Love imprints the seal of heaven,
And the stamp remains for aye.

O, then hear the loving Jesus;
To his arms he bids you come,
Still he loves and saves the children—
Still invites them to his home.

"I find that the benefit I receive from Scripture in a great measure depends upon myself. How often, in turning to it to clear up some historical sequence, or some obscure doctrine, to find material for imagination or ground for hypothesis, I only get at the shell instead of the kernel! Or, again, in high-wrought times a clearer insight be afforded, how prone are we to seek to improve and define it by our strength. Against I learn more and more to discern the Divine wisdom which has set limits to revelation. All that we need for our happiness is given us; and were the curtain lifted further from holy mysteries, man would be lost in hopeless bewilderment.—*From the Life of Perthes.*

Happy Meeting.

O happy day, when Saints shall meet.
To part no more! the thought is sweet,
No more to feel the rending smart,
Off fell below when Christians part.

O happy place, I still must say,
Where all but love is done away;
All cause of parting there is past;
There social feasts will ever last.

M. L.

Salvation.

"Salvation! What a word; and what a blessing! One word, but containing millions of ideas. It is the Bible condensed into a single term. God's eternal counsels, Christ's redeeming work, the Spirit's sanctifying power, all the riches of divine grace, all the blessings of eternal glory, are in substance comprehended in those few syllables.—*John Angel James.*

"THE HAPPY COMBINATION.—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest and most enduring happiness. A study of Paul's advice to the Philippian Christians (Phil. 4: 8.) will serve to heighten and strengthen these graces in the soul."

DIED.

On the 23rd of Dec., 1865, in Washington Co., Iowa, of lung fever, sister Mary, widow of Daniel Conrad, aged 58 years, 10 mos., and 17 days. She was buried on the 25th, on which occasion the writer preached a funeral discourse from Jn. 14: 1, 2. She leaves ten children to mourn their loss.

On the 3rd of Jan., 1866, in the same place of liver complaint, Bro. Jonas Becht, in the 44th year of his age. He leaves a mourning widow and three children. Both the above persons were members of the Omish Mennonite Church.

BENJ. EICHER.

On the 22d of December, 1865, in Mahoning Co., Ohio, of typhoid fever, Michael Shank, aged 68 years and 16 days. Funeral sermon was preached by John Blosser, from Isa. 57: 2.

JOHN BURKHOLDER.

On the 19th of November, 1865, in Strasburg township, Lancaster Co., Pa., of cramp in the bowels, John B. Mellinger, aged 47 years and 2 months. Funeral sermon was preached by the brethren Benjamin and Amos Herr.

On the 1st of Nov., 1865, in Hamilton Co., Indiana, of diarrhoea, Sister Elizabeth, wife of Bro. George, aged 61 years, 7 mos., and 24 days. Her trust was in Jesus. We hope she has gone to everlasting rest and happiness, "where God shall wipe away all tears from their eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

J. M. BRENNEMAN.

On the 17th of Nov., 1865, in Allen Co., Ind., Polly, wife of Michael Kugel, in the 70th year of her age. As no minister was present, the funeral sermon was deferred until the 7th of Jan., 1866, when it was preached by the writer from Rev. 14: 13. She was a member of the Mennonite Church.

CHRISTIAN BAEH.

On the 25th of Dec., 1865, in Clay Co., Ind., Samuel Hostetter, aged 74 years, 11 mos., and 4 days. He was buried at the Mennonite Burying-ground. Funeral sermon was preached by the brethren Jacob Hoover and Eli Mishler. Tkt., Mat. 16: 10. Near 18 months before his death, he had a severe stroke of the palsy. Since that time he has been almost helpless, and a short time before his death, he expressed a longing desire to depart.

Geo. FUNK.

On the 20th of December, 1865, in Alleghany Co., Md., David Schreck, aged 75 years, 6 mos., and 29 days. He was buried on the 23rd, in the grave-yard on the Roquel farm. A funeral sermon was preached by Bros. James Peachey and Jacob Brenneman. He was born in Somerset Co., Pa., where he resided until 1860. He was a faithful member of the Omish Mennonite Church.

On the 31st of October, 1865, in Somerset township, Somerset Co., Pa., Susanna, consort of Joseph Gashaw, aged 50 years, 8 mos., and 14 days. Her maiden name was Stutzman. She was buried on the 2nd day of Nov. A funeral discourse was delivered by the writer from 1 Thess. 4: 13-15. She was a faithful member of the Omish Mennonite Church, until called to the future world, where we hope she will meet the Savior, in mansions above, where all tears shall be wiped from eyes, and where there shall be no more sorrow, nor pain, nor death.

ABNER YODER.

On the 28th of December, 1865, in Augusta Co., Virginia, very suddenly, of apoplexy, Solomon Miller, aged 62 years, 8 mos., and 18 days. He was in usual health during the day, until about 5 o'clock, P. M., when his family found him on the bed, in an insensible condition. He never spoke again, and died about ten o'clock the same evening. He was a good neighbor, an affectionate husband and father, and a consistent member of the Brethren (Tunker) church. His body was followed to the grave by a large concourse of friends and relatives. Daniel Brower of that church and Jacob Hildebrand of the Mennonite church preached the funeral sermon. May all take warning from this dispensation of Providence, for in such an hour as ye think not, the Son of man will come.

THE same was sent also by Fre. J. HILDEBRAND.

On the 27th of December, 1865, in Markham, C. W., of liver complaint, John Steckley, aged 69 years, 3 mos., and 19 days. He bore his severe illness, which lasted about two weeks, with great patience and resignation, longing for the hour of his departure, and leaving his family the comforting assurance, that his spirit is now at rest with the blessed. He was buried on the 30th in Helms Burying Ground, upon which occasion J. W. Roman and Peter Koler preached in German, and S. Schneider and the writer, in English from John 5: 25-30. He was a faithful member of the Tunker church, and leaves a mourning wife and five daughters. His only son died last June two years ago, and his father about a year ago. Lord so teach us to number our days that we may apply our hearts unto wisdom.

J. H. STECKLEY.

On the 1st September, 1865, in Wood Co., Ohio, of typhoid fever, Israel Fletcher, son of Jacob and Elizabeth Fletcher, aged 24 years and 25 days. He was sick 27 days and suffered greatly. He was baptized and received into the church last spring. Funeral sermon by Bros. Jacob Kaempfer and George Tyson.

In the same place, on the 29th of Dec., 1865, Henry, son of John and Francy Leggon, aged 29 years and 10 months. He had suffered greatly during the last five years with fits. On the evening before his death he went to bed in usual health, and was found dead the next morning. His father formerly lived in Lancaster Co., Pa. Funeral sermon by the same as the above, from 2 Kings 20: 1.

"Attend, young friends, while I relate
The dangers you are in;
The evils that around you wait,
While subject unto sin.
Although you flourish like the rose,
Which flourisheth in green;
Your sparkling eyes in death must close
As we have often seen."

DAVID TYSON.

On the 13th of January, 1866, near Milton, Northumberland Co., Pa., Leah, daughter of Abm. and Leah Anvans, of Bucks Co., aged 28 with the measles, but apparently recovered, returned home from her sister's and immediately took sick again; suffering greatly for three days, when the spirit left its clayey tenement. During her sickness, "Yes: death seemeth best," she added, "But not my will be done, but thine, O Lord." A little

while after another sister was standing by her bedside when she repeated the following lines:

"Shall we know each other there
In that beautiful land?"

In three months, three new graves have been made, and three loved ones from the same household are sleeping there, but our Father knoweth best, and He doeth all things well.

On the 12th of January, 1866, in Tazewell Co., Ill., at the house of Bro. Samuel Hirstein, of disease of the lungs, Magdalena Hartman (grand-child to the above), aged one year and 12 days. Buried on the 14th. Funeral sermon by Nicholas Roth.

On the 7th of January, 1866, in Hilltown township, Bucks Co., Pa., sister Elizabeth, wife of Bro. Henry Clymer, in the 75th year of her age. She had been sickly over a year, and the last two or three months preceding her death, her sickness became more severe. But she bore it with Christian resignation, waiting for the coming of the Lord, and we hope her spirit has been received into the realms of everlasting bliss. She was buried on the 9th at Line Lexington M. H. Funeral sermon by Bros. Samuel Leithman and John Allenbach.

HENRY WALTER.

On the 16th of Jan., 1866, in Plumstead township, Bucks Co., Pa., our beloved Bro. and pastor John Geil, aged 87 years, 8 mos., and 7 days. He was buried on the 19th at Line Lexington M. H., where appropriate address were delivered from 2 Tim. 4: 7, 8.

For want of space, we are compelled to give only this brief notice of the death of Bro. Geil, as it came just as the Ger. ed. was ready for the press. In our next we will give a more extended notice of the life and labors of one who, for over half a century, stood a faithful watchman on the walls of Zion.

LETTERS RECEIVED.

Martin Kagy \$1.00; Henry C. Wiesner \$1.50; Abm. Harshberger \$1.50; Wm. Graybill \$1.50; Abner Yoder \$1.00; Pro Jacob Hieser \$5.50; Samuel Ramer \$5.00; John C. Good \$1.00; Pro Daniel Brenneman \$2.15; Abm. Zurfuh \$2.50; Pro Joseph Freed \$1.10; Elias H. Eberly \$1.00; Pro J. M. Grieder \$4.50; Fred Richter \$2.24; Pro J. P. King \$1.50; Jacob Smith \$1.00; Henry Brenneman \$11.50; Jacob Kratz \$2.50; John Martin \$1.50; Jonathan Schumaker \$1.50; Martin B. Reaser \$1.50; Jacob Mellinger \$2.00; Shem Koch \$2.35; John Burkholder \$1.00; Nancy L. Roth \$1.00; Enoch Koch \$1.50; Martin M. Graybill \$1.00; Agnes Hartman \$7.00; Christ Mellinger \$1.00; Christ M. Kaufman \$1.00; Wm. D. Wenger \$1.50; Pro J. B. Hunsinger \$2.50; John B. Senning \$1.50; Gabriel Reiser \$2.10; J. J. Marner \$2.10; John Koch \$3.00; Elizabeth Sten \$1.00; J. P. Bontrager \$1.00; Jephtha Pank \$7.50; Pro Henry Walter; Samuel Yoder \$1.00; Wm. G. Freed \$1.00; David C. Yoder \$1.00; Henry W. W. \$1.50; Christ Wiesner \$3.24; Hayden \$10.35; Ben. Musser \$1.40; M. E. By \$1.50; Seth Burkholder \$2.35; J. K. Sisk \$10.10; Elias Her \$3.00; Christ Good \$1.00; David H. Landis; Jacob H. Brubaker \$1.00; Abm. Miller \$1.00; Benj. Helms \$3.50; Elizabeth Stenley \$2.50; David A. Yoder \$10.00; John Herber \$1.50; Dan Denlinger \$3.50; Abm. G. Kindig \$1.50; C. Kinley \$6.50; Peter E. Herber \$1.00; Peter Ely \$1.50; Christ Wiesner \$2.24; J. E. By \$1.50; Jacob Godthalk \$1.00; E. M. Shallenberger \$1.50; John P. King \$1.00; Jacob Rosenberger \$1.00; John M. \$1.50; J. H. Hostetter \$2.00; Christ Newcomer \$1.50; John Herr (Miller) \$3.50; Geo. Hildebrand; Sam. Hage \$1.50; Geo. Gehman \$1.50; Gotthalk \$1.50; F. Franz \$1.00; Pro John Ringenberg \$3.00; G. C. Beckwith; Samuel Good \$1.00; Geo. Funk \$2.50; David Smoker \$1.50; H. Garber \$1.50; David P. Yoder \$1.50; C. Yoder \$3.50; Emanuel Suter \$2.50; Jacob Herr \$2.50; John S.

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For the "Herald of Truth."

Unity among the Brethren.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133.

Those are called brethren, who are begotten of the same Father; as, for example, Joseph's brethren said to him, "Thy servants are twelve brethren, the sons of one man in the land of Canaan."—Gen. 42: 13.

Again, in the Scriptures, all that stand in the relation of kinsmen to each other are also called brethren; as, for instance, uncles, cousins, brothers-in-law, &c. Lot was the son of Abraham's brother, yet he is spoken of as the brother of Abraham.—Gen. 14: 14, 16. It was said to the children of Israel, "Ye are to pass through the coast of your brethren, the children of Esau."—Gen. 2: 4, 8. "I am distressed for thee, my brother Jonathan," said David.—2 Sam. 1: 26.

Thirdly, those are called brethren, who are of the same nation, and have descended from the same progenitor. Thus the Israelites, as a body are often called brethren. Moses went out into his brethren.—Ex. 2: 11. He said to Jethro his father-in-law (Ex. 4: 18), "Let me go, I pray thee, and return unto my brethren which are in Egypt." Paul says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Rom. 9: 3. The Levites to the tribes of the people; that is, of their brethren.—Heb. 7: 3. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren."

Fourthly, all men in general who have lived since the creation are called brethren. "Have we not all one Father? hath not one God created us?"—Mal. 2: 10.

Now's brother will I require the life of man."—Gen. 9: 5. "I pray you, brethren, do not so wickedly," said Lot to the Sodomites.—Gen. 19: 7. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor."—Lev. 19: 17. "One is your Master, even Christ; and all ye are brethren."—Matt. 23: 8. These words Jesus spoke to the multitude as well as to his disciples (verse 1).

Fifthly, all those are called brethren, who have been spiritually regenerated and born again of the one Spirit of God our Heavenly Father. These are called brethren, in the Lord, and brethren in Christ, and also holy brethren.—Heb. 3: 1. Jesus calls them his brethren; for he says, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother." He called them brethren also after his resurrection. "Go to my brethren," he said to Mary Magdalene, "and say

unto them, I ascend unto my Father, and your Father," &c. Oh, how holy indeed is such a brotherhood in the Lord, and how intimately united and bound together in love and mutual obligation to each other!

In whatever direction we may turn in this world, wherever there are men, we shall find also brethren; and let them be of whatever class they may, the words of our text will with great fitness and propriety apply to them. But especially of the spiritual brotherhood, may it be truly and emphatically said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Nay, you cannot describe how excellent and lovely, how noble, how good, how pleasant and acceptable to God and his children it is, when a spiritual brotherhood "dwell together in unity." Dear brethren, do we, then, earnestly endeavor with all our strength, to fulfill the sacred duty?

In order to comprehend rightly and clearly the meaning of our text, let us first take into consideration the unpleasantness, injuriousness, hatefulness of the opposite state of things before God and his angels, when brethren (especially those that call themselves Christians) dwell together in dissension, hatred, and contention. In the first place, how unpleasant, hurtful, and disgraceful it is when natural brethren of one family dwell together in discord! Oh, what sorrow, pain, and trouble are often occasioned, when they wickedly try to do to each other all manner of injury for the sake of tormenting one another! The consequences of such discord among brethren the aged patriarch Jacob, as well as many other fathers and mothers, had largely to experience.

Secondly, if we look abroad into the world in general, who can describe the great evil, the pain, the grief and wretchedness, which have already been caused by discord among brethren! What innumerable multitudes of human lives have been thus unmercifully destroyed! We frequently read of the lives of human blood have been shed, and what innumerable great amounts of earthly wealth have men already destroyed for each other! Of these things we have an example in the late war, as also of many other evils.

Thirdly, if we cast a view upon the spiritual brotherhood of our day, who can here describe the great ruin and mischief which have already been and are still caused by their discords! In the primitive period of Christianity in the time of the apostles, great amounts of one heart and of one mind; but now they are split up and divided into hundreds of sects, battling, reproaching, reviling, and condemning one another without measure or restraint; and almost without exception each sect professes to be the best and the true one, so that many souls who are concerned for, and desire to seek, their salvation, scarcely know whither to go. Jesus, however, is still the true and only font of salvation.

But finally, if we examine our so-called Mennonite brotherhood, which in the beginning was united and bound together in love, we find, alas! that we too very soon became discordant and divided into different parties, and oh! who can tell into how many sects they are at present divided! Oh how deplorable it is! and how detrimental has such discord been to the interests of our brotherhood! Many dearly bought souls have, perhaps, been thereby hindered and suffered to per-

ish. Where at present is there any community of ours who perfectly united and at entire peace with one another? Alas! how dark, how dark our light is shining! Indescribably and inexpressibly great is the mischief which has arisen and which is yet daily arising from the discord among the brethren.

We will now turn to the other side of the picture and consider, First, "how good and how pleasant it is" for natural brethren in one house "to dwell together in unity! To be in unity is as much as to be of one mind, of one heart, and in harmony with one another. In such a harmonious brotherhood each one is ready to assist the other and to help him on in his labors. They work together in mutual support of each other, walking together hand in hand. Oh how pleasant! how good and lovely such a state of things is, and how acceptable to all Christian people!

Secondly, "how good and how pleasant it is" for brethren of a neighborhood, city, or country "to dwell together in unity." For where such is the case, there will not be strifes, contentions, hatred, enmity, reviling, fightings, wars, and bloodshed; but love, peace and unity." All will work together and try to help one another. Here each one will live not for himself only, or seek only his own profit or interest; but also that which is profitable and conducive to the interests of others. Oh how amiable and praiseworthy would such a harmonious universal brotherhood be! But, alas! where on earth is such a brotherhood to be found?

Thirdly, "how good and how pleasant it is" for spiritual brethren in Christ, in the same church to "dwell together in unity." If they are truly united and bound together in bonds of love, seeking to help, build up, and edify one another on their pilgrimage, and walking hand in hand, "in the same mind and in the same judgment," who can express "how good and how pleasant" such things are! For where such is the case, it may truly be called a heaven here on earth. Dear brethren, let us endeavor with all our heart to promote this unity among the brethren. Behold, how refreshing and encouraging it is for brethren from time to time to assemble in concert, to serve the great God with praise, honor, thanksgiving, and adoration; and to build up, comfort, and encourage one another. Oh, how good, how divine, how noble, how pleasant and lovely this is! Oh, meditate upon it.

Fourthly, but, though it be so good and so pleasant for brethren in a single community to dwell together in unity, yet how good and how much more pleasant must it be for several Christian communities, united and bound together in the bond of love, in concord mutually to extend to each other a brotherly hand of fellowship, and to seek to be helpful to and promotive of each other's interests! For example, if all the so-called Mennonite and Quaker brethren should be united and joined together in love, working in harmony with each other, to promote the honor of God and the salvation of men, how good and how pleasant this would be, how cheering and encouraging! But even if this desirable end should not soon be gained or accomplished, yet I must believe that, if we in common sincerely strive to attain this end, a gradual approach and co-operation will soon begin to become visible among us, to the end that we may at least be

a mutual help to each other in building up and advancing the kingdom of Christ. Whenever this result shall have been attained, we may then hope that all party-spirit among us will soon begin gradually to disappear, and we may possibly at last be, for the greater part or entirely, united into one. How good and pleasant it would be, if we could dwell together in unity as brethren, and as one household of faith, seeking together to build up the peaceful kingdom of Christ. We all, I hope, wish to get to Heaven and be there for ever. But there will be no separation any more; but a perfect union, love, and peace for ever and ever. If, then, we, in this time of grace, are here so separated and estranged from each other as to be unwilling to have anything to do with each other, how can we expect to live there together in unity forever? The Savior says (John 10: 16), "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Alas! how lamentable it is, that the flock is so divided, there being but one shepherd! This has often been to me a serious consideration. But what will thoughts avail, if we leave the matter at that without doing anything more? It could not, I hope, be any disadvantage, or make the matter worse, to consult together, in mutual brotherly love, as to the course it would be best to take, in order to come nearer together, and eventually, if possible, to be united and joined together in love. I have often thought of the matter, as have also other brethren. We have also sometimes conversed on the propriety of practically holding a general conference for the attainment of this end, if we would unanimously consent to meet together, as, for example, the brethren in Germany did, who, in 1632, held a council at Dort for a similar object, and united themselves into one brotherhood.

But as my humble views may be very imperfect and unsatisfactory, I simply mention this as in accordance with my humble judgment, and in love thus present it to the consideration of the brethren and fellow-laborers, and would hereby inquire of them, whether it would be agreeable with their views, to try the experiment, appoint a general conference, and invite the various branches of the Old Mennonite brotherhood in the United States and in Canada, not excluding the Swiss and Quaker brethren, to present, in order to make an effort, by the help of God, to effect a more perfect union and enter into a more intimate relationship with each other. The matter should not, however, be pushed too hastily, so as to give opportunity for a mistaken consideration, as to how, when, and where, it should take place. I desire, therefore, that the brethren who think worth their while, communicate their views of the matter through the *Herald of Truth*, and thus, in a public manner, say whether they are in favor of or opposed to the plan suggested. Let them express their sentiments freely and openly, yet only in conformity with brotherly love. The Swiss and Quaker brethren are also invited. Should any one prefer to do so, let him also write to me privately. I remain your true-hearted and well-wishing brother and fellow-laborer in the Lord.

J. M. BRENNEMAN, &c.

Elida, O.

tires to solitude. This becomes, as it were, a hell to the conscience; and it is ready to cry out: "O what have I done! O wretched man that I am!" Thus looking upon the tree of nature as one that bringeth forth no good fruit; as one concerning which the preacher of repentance says: "Cot it down, why cumbereth it the ground?" Luke 13, 7. "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3, 9.

Man carnally minded, or in a state of nature, is compared to the "vine of Sodom, of the fields of Gomorrah;" whose "grapes are grapes of gall," and whose "clusters are bitter;" whose wine is the poison of dragons, and the cruel venom of asps." Deut. 32, 32, 33. "The Lord, in alluding to the disobedience and wickedness of the children of Israel, (Deut. 32, 33) says: 'I will heap miseries upon them; I will spend mine arrows upon them.' This speaks and feels a person who has come to a knowledge of his sins; his heart is tender as melted wax; he is penitent; he is heartily sorry, that so much evil cleaves unto him; for when he is penitent, 'good, evil is present with him.' But his being in possession of this knowledge, is not yet sufficient. For John the Baptist says: 'Bring forth therefore fruits meet for repentance.' Matt. 3, 8.

The fruit of true repentance grows in a change of heart; for the heart of man by nature, is proud and conceited; but the heart of a penitent is humble and contrite; and as the heart is, so is the fruit thereof. It moreover "acts its affections on things above, and not on things beneath." (Col. 3, 2.) In short, it imitates the virtues of our Savior while on earth; who himself declared that he was "meek and lowly in heart." Matt. 11, 29. And here it may be remarked, that a person who is "meek and lowly in heart, cannot bring forth fruit that has externally the appearance of pride, whether it be in words, actions, or the "putting on of apparel." 1 Pet. 3, 3. "For in pride is destruction and much trouble." Tobit, 4, 13. But when further the heart is filled with the meekness of Christ, it bespeaks a good tree; (Matt. 12, 33,) while on the other hand, if the fruit grows out of the evil seed which the enemy has sown into the human heart by means of the senses and thoughts; whereby much evil fruit has been brought forth; particularly in reference to the lust of incontinence, with which poor man is, as it were, intoxicated.

True repentance is further very necessary; yea, "fruit meet for repentance," whereby an entire change for the better takes place—whereby we come to a pious and virtuous course of life; so that we do no more that which we were wont to do in our former sinful course of life. The grace and power, however, of leaving off a wicked course of life, and leading a pious life, as just stated, must be obtained of the Lord, through earnest prayer day and night. Good resolutions alone are not sufficient for this purpose; for it is the "goodness of God that leadeth us to repentance." Rom. 2, 4.

We have moreover to take care, that we do not "utter our hardness and impenitent hearts, treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God." For in true repentance we are subject to great temptations, as the enemy assails us in many different ways. At times it appears to us, that at no time more sinful and adverse things have come into our way, than just now that we are seeking to amend our lives. We are ridiculed by the world; of others we see bad examples. Again the enemy tempts us with self-exaltation, trying to persuade us that we have had much experience

—much more than we really have had; that we are far advanced in the divine life, &c. In short, he tempts us in every way. But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10, 4, 5. For he who yields obedience to Christ, endeavors to "keep his word." Luke 11, 28.

A person who labors under temptation, does well if he diligently takes heed to the word of God, as "unto a light that shineth in a dark place, until the day dawn, and the day-star arise in his heart." 2 Pet. 1, 19. For the Lord says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth." Rev. 3, 10.

The whole work of regeneration, or the new birth, grounds itself on true repentance; and penitent souls "love another with a pure heart fervently; being born again unto incorruptible life, which liveth and abideth forever." 1 Pet. 1, 22, 23.

To a penitent the word of God becomes life and light in the soul. He who listens to it, becomes thereby changed in heart—converted; namely, from pride to humility; from hatred to love; from covetousness to liberality; from the habit of lying and cheating to truth and honesty. Yea, he is thus transformed from darkness into light; rescued from the power of Satan, and converted to God. This, dear reader, is what is produced by "fruits meet for repentance."—*Conversation on Saving Faith.*

Style of the Bible.

The style of the Bible is not a human style. It does not allude to its literature, its taste, its sublimity, or anything which scholars have been accustomed to admire. I mean the *whole manner in which it teaches religion*, with the view of influencing men. And I am not afraid to affirm, in the presence of God, that making his ever written, the style of the Bible is evidently not human. What man would ever have conceived of propagating this religion by such strange books as those which we call sacred? Some of them are historical, some preceptive, some poetical; and history, poetry, prophecy, precept, promise, threatening, explanation, exhortation are mixed up together. The Ten Commandments constitute the only instance in the Bible of any attempt to systematize. I recollect, no other, unless the Epistle to the Romans, where Paul found out a manner, is not like men. They have never written in this style, with a view of propagating their opinions. Once, in the days of my ignorance and skepticism, this confusion or strange style of the Bible appeared to me unworthy of wise men. But I have since found out the folly. I see now that this strange style of the Bible is perfectly adapted to its purpose; namely, to instruct, convict, and convert men, and train them for the revealed heaven. Its unceasing repetitions are necessary. Men need to have the same truths repeated over and over again, and especially need to have it come out in its different connection. Its poetry suits some minds, its history others. Its parables and its logic; its lamentations and its promises, have a perfect adaptation to the various tastes and minds of the nations of men. Its destination of analysis makes it appropriate to the poor over his matted. Its simplicity and repetitions and unbounded variety make it appropriate to childhood, when the

mind will not dwell long at a time on the same thought, or dive into the depth of any careful generalization. So in respect to a thousand other peculiarities. They are *perfectly adapted to man*; to his heart, from infancy to age, in the hut or palace, in the field or the hall of science. The event has proved this. Men by the thousands and tens of thousands have found it so. Still, it is, as I think, a most manifest reality that this style of the Bible is not a human style. Men never have written so. It is not their manner. The Bible is evidently an inspired book, because the whole manner of its religious teaching is altogether above all the unaided wisdom of the human mind.—*Dr. Spencer.*

No more Curse.

"There shall be no more curse."—Rev. xiii. 3.

What makes the world a land of exile to him who follows Christ? What gives him the heart of a stranger in passing through it? What but the curse of sin? The curse of sin is the burden of sin he bears—knowing that he can not for ever lay it down, till he has passed into the land of holiness and rest.

How different was it once! Then Earth was the abode of purity—the home of all that was blessed and lovely. Hence the suburbs of the celestial city, a state of the Temple that might be called "Beautiful," through which gleams came from the great glory within, and breathings of angels' songs. But Earth, O man! was "curse" for this. Wherever thou goest, this curse has left its black and bitter trace. Beneath thee—in every worm that writhes, and thorn that stings. Around thee—in every leaf that falls, and flower that fades. About thee—in every storm that darkens heaven, and vapor that breathes pestilence and death. Beside thee—in every form of suffering and sorrow. Within thee—in the "body of sin" which clings to thee and drags down thy spirit, and lies like a weight upon the springs of life. Listen, and thou wilt hear the wail of creation groaning and travelling in pain—the creature "made subject to change and decay, and mourning in such wise, as ever since man, its prince and ruler, went into exile and slavery. Look, and thou wilt see the "flying roll" of curses every-where unfolded—filled, like the prophet's, with "lamentations, and mourning, and woe." But that curse will not follow thee into the land whither thou goest. Thou shalt dwell in a better paradise than Adam, for the serpent crept into Eden—in a better inheritance than the earthly Canaan, for sin entered there. No evil mist will darken the brightness of the sky of heaven. No serpent-trail will mar the purity of its unwithering flowers. No lingering vestige of corruption will alarm thee—no breath of temptation ruffle the serenity of thy sinless rest.

How often here, on earth, has that loud and bitter cry issued from the holiest lips, "O wretched man that I am! who shall deliver me from the body of this death?" But there no groan shall be heard, no sorrowful complaint—but the everlasting song, "Who shall separate us from the love of Christ?"

And if, lying under this ban of sin, this earth still wears such loveliness, if the desert can bloom and brighten under the sunshine of the Christian's hope—what a vision of beauty, what a mystery of holy rapture will be his when he is in the land where every dark disturbing element has been withdrawn—in "the new heavens and new earth," wherein dwelleth righteousness.

Strive, then, against sin; and while thou strivest, let the painfulness of warfare endear the thought of thy eternal home.

Follow holiness, and while thou lowest it, look forward to the blessed certainty that awaits thee—for "He is faithful that hath promised." Think of the stainless vestment that will be put on thee—emblem of the sinless purity that dwells for ever in the soul—the glory and the beauty that are within. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."—Is. li. 10.—*J. D. Burns.*

To the Memory of Little Magdalena

Lightly fold the little hands
That were thus clasped in prayer;
Gently close the loving eyes
Never yet with anguish filled;
Gently speak, and softly tread;
For our darling one lies dead.

Twine the fairest parent flowers
Which she took upon her brow;
Beautiful in life she seemed—
Lovely! oh, thrice lovely now!
Can it be that death so soon
Called away our only one!

Yea the brow is marble cold;
Hushed, the music of her voice
Never more with song shall make
Every heart that hears rejoice:
Yet her song in heaven lies,
From all earthly sorrow free.

Oh! 'twas hard to give her up:
None but mother's heart can know,
How I wept with my grief,
How I struggled with my woe,
But the Savior heard my prayer,
Gave me strength my grief to bear.

BENJ. M. MYERS.

God's Estimate of Sin.

We may learn God's estimate of the evil of sin from what he has done to deliver us from it. Taking that view of Christ which the holy Scriptures give us, that he is divine as well as human; that he is God's own and only Son; "the brightness of his glory, and the express image of his person," "over all, God blessed for ever"—taking this view of Christ, and recollecting that he became man, and endured the agony and shame of the cross to save mankind from their sins, what impression must it give us of the evil of sin? of God's estimation? Can you conceive of anything which should give you a stronger impression?

Take the death of Christ as an expression of God's justice, or of his mercy, of his regard to his honor, or of his kindness to guilty men, for it is both, and you must confess it to be a most solemn and emphatic expression. On the one hand he deemed it so great an evil that his law should be dishonored, that he would rather make that holiest of holies, "the Father," ally up to the sublime conception of so excellent and glorious a person meekly enduring such shame and agony, all to save us from the punishment due to our sins, we should then feel that the terror of that punishment must surpass our utmost conception.—*American Messenger.*

The New Testament knows nothing of happy deaths and of a blessed life beyond death, except through repentance toward God, and faith in the Lord Jesus Christ.

Or does it rather seem to you that God might, without dishonor to him

self or injury to his government, overlook such sins as yours, and let them pass without punishment or atonement? If you have any such feeling as this, it is best to acknowledge it; at least to acknowledge it to yourself, to be distinctly conscious of it.

But candidly comparing your feeling with what you find written in the Bible, what will you conclude? Which estimate is right; that which you make, or that which God makes? Who is the more impartial? Who is the more capable of comprehending and weighing correctly all the considerations which should enter into this estimate? You, or God?

Will you decide that the death of Christ was unnecessary; that his blood was wasted; that his atonement is superfluous? Or will you conclude that your views have been too narrow and too low, and open your mind and your heart to the view which God takes, and sets forth in his holy word?

It is no wonder that sinners should make too low an estimate of the guilt of sin. We have a thousand motives to lead us to that view, and sin has a blinding and stupefying effect, which may sadly pervert our judgment, and we be quite unconscious of it; yet cannot we clearly see that whatever is God's judgment must be right? When he has judged it necessary, in order to maintain the integrity of his government while he pardons sinners, that his glorious Son should submit to such suffering and such ignominy as a substitute, it is possible for us to overestimate the guilt of sin?

"If Christ died for all, then were all dead." For men then this is true; and for you, whoever you may be. Respectable, virtuous, amiable, honored, how much sinner you may be among men, God has deliberately written in his holy word, that you could not be released from the penalty due to sin, without the sacrifice of his Son; and that now you only can be, on your believing acceptance of that sacrifice, humbly and thankfully acknowledging your absolute need of it, and absolute dependence upon it.

Looking at the sacrifice of Christ in the other aspect, as the expression of God's mercy, how dreadful must be that condition from which to deliver us God has been willing to make such a sacrifice. Would our exposure to any small evil, to any measurable evil, have moved him to this? Would he have laid such strokes on his innocent, honored, loved Son, for our sake, if that from which he would thus redeem us were not inexcusably dreadful?

It cannot be. If we had no other information concerning the doom of sinners than this—no other way of ascertaining it than by inferring it from what has been done to save us—we should have reason to shudder at the thought of it.

Oh, if we did but understand the surpassing worth and dignity of Him who died on Calvary; if we could appreciate the regard which his divine Father has for him; if we could comprehend the amazing import of that sacrifice, the giving up of his only begotten Son; if we could lift our minds fully up to the sublime conception of so excellent and glorious a person meekly enduring such shame and agony, all to save us from the punishment due to our sins, we should then feel that the terror of that punishment must surpass our utmost conception.—*American Messenger.*

Dear friend, do you entertain such an estimate of sin as can bear any comparison with God's estimate thus shown? Do you really feel that such a painful and ignominious sacrifice of his Son was necessary to justify the divine Judge in remitting the punishment due to your sins?

Or does it rather seem to you that God might, without dishonor to him

The Herald of Truth.

Conference in Virginia.

The Brethren in Virginia will hold their semi-annual Conference on Friday the 30th of March 1866, at the Bank Meeting House on Dry River, in Rockingham Co. They give a cordial invitation to the brethren both North and West to meet with them.

Other Conference Meetings.

As the time is now approaching, when conference meetings will be held in all the different districts, I would suggest that the brethren, in each district make known through the columns of our paper, when and where their meetings will be held. We will cheerfully give notice of all such meetings, and think it will be beneficial in securing a more general attendance of brethren from a distance.

We also wish to remind the brethren that we should be pleased to have them forward to us reports of the proceedings of their meetings. This we think would be of great benefit to the churches in general, as in this manner all would have an opportunity to become better acquainted with the rules and ordinances of the churches.

A deacon was elected on New Year's day, in the church in Richland township in Allen Co., Ohio. The lot fell upon David Boesinger.

We issue with the present number a Supplement in order to be able to give the subscription list in full. It also contains other matter of interest to our readers, and we feel assured that the satisfaction they will enjoy in perusing it, will more than compensate us for the extra expense and labor it cost us.

Letter to the Children.

Thy word have I hid in my heart, that I might not sin against thee. Psalm 119: 11.

DEAR CHILDREN:—Again I will try to write you a short letter. The reason why I did not write sooner, is this: I thought, perhaps some one who can write better and tell you more than I can, would write you a letter; but as nothing of the kind appeared in the Herald, I resolved again, by the help of God, to write something that may be good for you.

If we want to do that which is right—that which God wants us to do, we must read his word, the Bible, in which are all his commandments, which if we obey, he will be well pleased with us. King David was a good man and wanted to obey God. He wrote many psalms, and in the 119th psalm, the 11th verse, he said, "Thy word have I hid in my heart, that I might not sin against thee," which means that he read the word of God, and kept it in his mind always, that he might not do anything that God did not want him to do.

Perhaps some of you do not know what sin is. I will try to tell you. It is simply disobedience. When God

made the world together with all the animals, all the birds, all the fishes, and every thing else that lives, he also made a man and a woman. The man's name was Adam, and the woman's name was Eve. Then he planted a beautiful garden with many kinds of fruit-trees, and he gave the garden to Adam and Eve to live in, and told them they might eat of the fruit of every tree in the garden except the tree which the Lord called "the tree of the knowledge of good and evil." The Lord told them that in the day they eat of the fruit of that tree, they would surely die. But Satan, which is that wicked one called the devil, came to them one day, and told them that they would not die if they eat of the fruit of that tree; "for," he said, "God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." So Satan persuaded them, and Eve took of the fruit of the tree, and did eat, and gave of it also to Adam and he did eat. So they disobeyed God. This was the first sin; for this was the first thing they did that God told them not to do.

Every time we do anything that God tells us in his word, the Bible, not to do, or do against him, it is a wicked thing to disobey God. The Bible says, "God is angry with the wicked every day." Now, dear children, I have tried to tell you what sin is; now I will also try to tell you what will become of us if we continue to sin against God.

The question is asked in the Bible, What shall be the end of them that obey not the gospel, and the commandments of God? And it is also answered in a great many places in the Bible. At one place it says, "Wo unto the wicked! it shall be ill with him; for the reward of his work shall be given him." A reward is that which is given us for whatsoever we do. If we do a wicked thing and are punished for it, the punishment which we get is our reward. And the reward of the wicked will be this: They shall be punished with an everlasting punishment. They will be cast into a place of darkness. The Bible calls this place a "lake that burneth with fire and brimstone." Rev. 21: 8, and 14: 10. The wicked will never get to that good world where God is and where Jesus is. Oh! it will be a dreadful thing, the punishment which they shall be punished with everlasting destruction from the presence of the Lord. 2 Thes. 1: 9.

Those who obey God and keep his commandments will also be rewarded. Their reward will be this: They shall dwell with God and the Savior and all the holy angels for ever in that beautiful world. They will there sing sweet songs of praise to God and the Savior; they will wear beautiful white clothes; they will never get sick and never die any more. Oh! it is such a beautiful place, and we can all get there if we obey God.

Now, dear children, I hope you will all read the Bible every day, and see what God wants you to do, and hide his word in your hearts (which means that we must not forget his word), that you might not sin against him. Oh! what a beautiful book the Bible is! It tells us so many good things, and it always seems to be something new to us. I will repeat to you a beautiful hymn about the Bible. I know you will like it.

"On a hill, stands a beautiful tree;
Its fruits are all golden and fair;
And its shades and its treasures are free
For all who may thither repair.
Its leaves ever green do not die,
Its flowers with fragrance abound;
Its splendor enraptures the eye,
Its branches with music resound."

Though thousands by night and by day
Have feasted and gathered in store,
Have borne its rich bounties away;
Its fulness remains ever more.
Oh! what is its name? Who can tell?
And the hill, where, oh! where can it be?
By thy side I would waste me to dwell,
O wonderful, beautiful tree!

On Zion's fair mount you behold
Its form in bright grandeur arise;
There glitter its green and its gold;
There lifts its tall hand to the skies.
'T was planted by infinite Love:
From the hills everlasting it came.
Truth Eternal they call it above,
But Bible on earth is its name."

BROTHER HENRY.

Christ Incomparable

If Christ were not divine as well as human, he is a perfect mystery. We sometimes compare one man with another, but Christ can be compared with none. He can not even be described. Our ideal of him is deficient. He seems like some new flower that an angel has brought from the skies and planted in the earth. It is more lovely and fragrant than all others, and, besides, it never withers or dies, but blooms and smiles with as much beauty amidst the snows of winter as amidst the finest surroundings of summer. Yes, Christ is like a new star that has appeared in the heavens—and so clear is its light, and so radiant its glory, that it stands forth among the stellar hosts as the central object,—and because of its exceeding beauty men have come to call it the morning star of God. Jesus grew up under circumstances that were unfavorable—yet no man, though surrounded with the best circumstances, has made the least approach to him. He was poor, living among a rude people, had but few educational advantages, was a simple mechanic, yet he stands alone in history. He is a new character. All about him is unique. His ideas of God astonished us; so pure, truthful, perfect. No one could have taught them to him, none had them to teach. He was not made by the world. He seemed to live in a realm of being that was outside of merely human causes. Mark his conception of a religion for the whole world. That is strictly a Divine thought. How he speaks also of the soul and its sin, as none could speak when he lived, as none have spoken since he died. Touching the fate of men hereafter, there is such a clearness of statement that we seem to be listening to one who has sojourned in the immortal regions, and has come back to tell us what he has seen and heard. And what is peculiar, he enters into an argument. He utters truth as God would utter it. He speaks with authority, and has no misgivings when he speaks. He never makes any apology; the point that was stated at one time is not corrected at another. Experience reveals no mistakes.—*Exchange.*

THE ROCK.

O lead me to the rock,
That's high above my head,
And make the covert of thy wings
My shelter and my shade.

A PRECIOUS PROMISE TO ALL—
Christ says:—"Behold! I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Forthwith Renounce all thy Sins.

If thou yield thyself to the practice of any sin, thou art undone. In vain dost thou profess to love God and Christ, except thou depart from iniquity. Forsake thy sins, or thou canst not find mercy. Thou canst not be married to Christ except divorced from sin. Give up the traitor, or you can have no peace about thee. Thou shalt never be at one with thy sin; or with thy soul; spare but one sin and God will not spare thee. Thy sins must die, or thou must die for them. If thou allow of one sin, though but a single hair's breadth, thou mayest plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin. And will it not be dearly bought?

O sinner, hear and consider: if thou wilt part with thy sin, God will give thee his Christ. Is not this a fair exchange? I testify unto you this day, that if you perish, it is not because there was never a Saviour provided nor life tendered, but because, with the Jews, you prefer the murderer before the Saviour, sin before Christ, "and love darkness rather than light." Search thy heart therefore with candles, as the Jews did their houses for leaven before they passed over Jordan; and when ye find it, cut it out by the roots, and consider, What evil have I lived in; what duty have I neglected towards God; what sin have I lived in against my brother? And now strike the darts through the heart of thy sin, as Josiah did through Absalom. Never stand looking upon thy sins, nor rolling the morsel under thy tongue, but cast it out as poison, with fear and detestation. Alas, what will thy sins do for thee, when thou shouldest hesitate to part with them? They will flatter thee, but they will undo thee and poison thee while they please thee, and arm the justice and wrath of the angels against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. O serve them like Haman, and do upon them what he executed: they would also have done upon thee. Away from them, crucify them and let Christ only be Lord over thee.—*Allene's Alman.*

From the American Magazine.

A Christian Alphabet.

A is our Advocate, Jesus his name;
B is a Babe, in weakness who came;
C of adoration the Captain and Chief;
D the Deliverer, to bring you relief;
E the Eternal, the Ancient of days;
F the Faithful, all worthy of praise;
G is our Guide, the Good Shepherd,
H the Highest and Holiest of all;
I is the Innocent Victim who blest;
J is Jesus, the Just One who died;
K is our King, let our hearts be his throne;
L the Lamb that was slain to atone;
M is Mercy, the Merciful Father;
N is the Needed One, precious as gold,
O the Omnipotent, make him your stay;
P is our Power, the Prince of Peace;
Q is the Queen, the church of Christ's choice;
R is the Redeemer, Oh heed ye his voice.
S is Salvation, the Son of man;
T the Truth, let her rule you within;
U is the Unsearchable Gift of our God;
V is the Vine where each branch has abode,
W is the Way to the Father on high,
X our Example to live and to die,
Y is the Yoke, that is easy to bear;
Z is the Zeal for the lamb of His care.
Alpha and Omega, the trust of our heart;
Our Brother, our Prophet, our Priest, Lord,
 Whom we adore.

SEE that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The white pasture is but separate scraps of grass, the water is but a pool of mire, the isolated flowers

"AND YET THERE IS ROOM!" 11s.

[Luke xiv: 22.]

Words and Music by H. B. Breuneman.

1. Come all ye poor sinners, I have mercy on you, give ear, and wish you the voice of your Saviour, for like a wine my fatness—all things are fulfilled.

2. All men are invited to come to this feast: The poor, and the blind, and the great, and the least;

4. Come ye who are hungry, come ye who are blind, Come ye who are weary and burdened in mind,

5. All ye who are weary and burdened in mind, Come ye who are weary and burdened in mind,

He calls you, in-vites you, and bids you to come, Come in to his king-dom while yet there is room.

My sup-per is read-y, I pray you now come, Sit down to my table while yet there is room.

The meek and the lowly are in-vited to come, And taste of this sup-per while yet there is room.

All ye who have been here, a way from your home, Re-turn, Oh, re-turn, now, while yet there is room.

He calls you, in-vites you, and bids you to come, Come in to his king-dom while yet there is room.

My sup-per is read-y, I pray you now come, Sit down to my table while yet there is room.

The meek and the lowly are in-vited to come, And taste of this sup-per while yet there is room.

All ye who have been here, a way from your home, Re-turn, Oh, re-turn, now, while yet there is room.

Chorazin—Bethsaida—Capernaum.

Before the morning sun overtopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, broken stones, sculptured slabs of marble, and great shapeless heaps of rubbish half concealed by thorns and briars, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there, not a sound fell upon my ear as I stood amid this ruin, save the gentle murmur of each wave as it broke on the pebbly beach, and the mournful sighing of the summer breeze through sun-scorched branches; yet it is the place where CHORAZIN once stood. Chorazin heard, but rejected the words of mercy from the lips of its Lord, and he pronounced its doom, "Woe unto thee, Chorazin!" Matt. 11: 21.

After riding some three miles further along the lake, I reached a little, retired bay, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several old tanks and aqueducts, great heaps of rubbish, and fields of ruin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other traces of human habitation or life; and yet that is the site of BETHSAIDA, the city of Andrew and Peter, James and John. Upon this strand Jesus called his first disciples. Like Chorazin, this city heard and rejected his words, and, like Chorazin, it has been left desolate. "Woe unto thee, Bethsaida!"

A few minutes more and I reached the brow of a bluff promontory which

tips into the bosom of the lake. Before me lay the fertile plain of Gennesaret. At my feet, beneath the western brow of the cliff, a little fountain burst from a rocky basin. A fig-tree spreads its branches over it, and gives it a name, Ain-et-Tin, "the fountain of the fig." Beside it are some massive foundations, scarcely distinguishable amid the rank weeds; and away beyond it, almost covered with thickets of thorns, briars, and gigantic thistles, I saw large heaps of ruins and rubbish. These are now all that mark the site of CAPERNAUM. Christ's words are fulfilled: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. 11: 23.

On that day I climbed a peak which commands the lake and the Jordan valley up to the waters of Merom. The principal scene of Christ's public labors lay around me, a region some thirty miles long by ten wide. When he had his home at Capernaum, the whole country was teeming with life and bustle and industry. No less than ten cities, with numerous villages, studded the shores of the lake and the plains and the hill-sides around. The water was all speckled with the dark boats and white sails of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, over the flower-strewn fields, along the pebbly beach. What a world of change has passed over the land since that time! The angel of destruction has been there.

From that commanding height, through the clear, Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wide region celebrated in sacred history or hallowed by sacred association. My eye swept the lake from north to south, from east to west; not a single sail, not a solitary boat was there. My eye swept the great Jordan valley, the little plains, the gleams, the mountain-sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except the few huts of Magdala and the shattered houses of Tiberias. A mournful, soli-

tary silence reigned triumphant. Desolation keeps muffled Sabbath in Galilee now. Nature has lavished on the country some of her choicest gifts, a rich soil, a genial climate; but the curse of the sin of man. I saw how wondrously time had changed a prophetic sentence into a graphic reality. "I will make your cities waste, saith the Lord; I will bring the land into desolation. I will scatter you among the heathen." "Upon the land shall come up thorns and briars, yet, upon all houses of joy, in the joyous city." "So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Jer. 26; Isa. 32; Deut. 29.—Porter's Cities.

Light the next Candle.

Suppose a vast plain, surrounded on all sides by hills, gently rising at first, then steeper and more rugged, till all terminate in high, mountain peaks, each overlooking the entire plain, and the opposite hill-side; and suppose this immense amphitheatre to be densely filled with human beings, from the centre of the plain to the summit of the highest mountain ridges, each holding in his hand an unlighted taper, and all enveloped in thick, black, midnight darkness, without one single ray of blessed light to cheer them amid the desolate gloom. And now suppose that one single individual, in the very centre of that enormous crowd, obtains a spark of light, and his candle burns; its feeble rays but dimly light himself, and serving to make the darkness appear more dense and the gloom more deep. Will he be far to lose his faint light? Will he try to keep it to himself? Will he put it under a bushel and attempt to hide it? Or will he generously impart to his neighbors, and let his own light shine? What

would he gain by keeping? What would he lose by giving? Oh! look! He does light his neighbor's candle; and, bidding him follow the example, the two quickly light two more; and these four, four others; and the eight, eight again; and this sixteen, another sixteen; and thus the light spreads rapidly from that little central point, every one, as he lights a new taper, bidding the possessor give to his neighbor. How gloriously that great swelling cry rolls on, "Give to your neighbor—give light!" And how beautiful, how lovely, that mild, gentle light, constantly increasing as it is given; ever spreading; dissipating the darkness, and filling all hearts with joy and gladness! See how like a wave of the ocean, rolling outward and onward, it covers the whole plain; it reaches the foot-hills; it climbs the mountain-sides; it ascends the highest summits—all that vast plain, all those surrounding hill-sides, all those mountain tops, are lighted up with bright, joyous rays of clear, precious light, which even the clouds above catch and pass them back to earth again!

Thus from plain, and hill, and mountain tops, from earth and sky, from every point as far as the eye can reach, there comes back to that first giver a perfect flood of light, more glorious, and in rays more blessed than he even dreamed of. What would he not have lost by withholding his light?

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A MORNING PRAYER.

My waking thoughts I raise to thee, Who through the night art guarded me; Keep me this day from every ill, And help me, Lord, to do thy will.

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Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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The Way to Heaven.

The Holy Scriptures set before us a two-fold covenant: the one is called the covenant of works, the other the covenant of grace.

The words of the law, or of the first covenant are these: "Thou shalt keep the commandments which I command thee, that thou mayest live in them." "I will give thee my statutes, and my judgments; which if thou doest, he shall live in them: I am the Lord." "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." "Moses described the righteousness which is of the law. That the man which doeth these things shall live by them." "If you will enter into life, keep the commandments." "The law is not of faith; but, The man that doeth them shall live in them."—Lev. 18: 5; Ezek. 20: 11, 13, 21; Rom. 2: 13 & 10; 5; Matt. 19: 17; Gal. 3: 12.

These passages of the Holy Scriptures evidently speak to this effect: Every one that fulfills by perfect obedience all the precepts contained in the ten commandments of the moral law, shall be rewarded in heaven with eternal life. But in respect to him that transgresses or sins in one point, this same word of truth says, "The soul that sinneth, it shall die." "The wages of sin is death." "As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." "Whoever keep the whole law, and yet offend in one point, he is guilty of all."—Ezek. 18: 4; Rom. 6: 23; Gal. 3: 10; James 2: 10.

This law, or the first covenant, was broken by all of us in our primitive ancestor Adam; wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; therefore, as by the offense of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life." (Rom. 5: 12, 18).

This covenant was broken by all, "for all have sinned, and come short of the glory of God."—Rom. 3: 23. Hence, on account of the sins which we have committed and are still committing against a kind God, we all deserve the dreadful curse which has come upon the transgressors of his just law. Therefore it is written, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might

be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Gal. 2: 16 & 3: 11; Rom. 3: 20.

Enough has been said of the first covenant of works, and sadly disappointed will all those be, that build up their hopes of salvation on the imagined merits of their own good works.

The second covenant, which is the covenant of grace, is the free gift of the mercy of God, given to poor, penitent sinners, who perceive that the law justly condemns them, and that they are altogether incapable of effecting either entirely or partially their deliverance and salvation, under the conditions of the first covenant, and who, under the sense of their own weakness and inability, flee for refuge to their only proffered hope, Jesus Christ, the Son of God, entrusting him to bestow on them the righteousness and power which they have not and never can have of themselves; for "the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6: 23.

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4. He, taking on himself our nature, has not only fulfilled, on our account, the law, i. e., the first covenant, in every point, but, as our atonement, also suffered the punishment which we have justly deserved by our disobedience. It may, therefore, be said that every true believer has fulfilled the law in Christ and through Christ, inasmuch as God's fulfilling of the same will be imputed to him.

Hence, then, we see the great difference between the first and the second covenant. The first demands of every one a perfect, voluntary obedience without a single failure in any point of duty. In the second, the perfect, voluntary obedience which is demanded, has been rendered by another; namely, by our blessed Redeemer Jesus Christ; and through his obedience we have gained acceptance with God. The first (covenant) says, "Do this and thou shalt live." The second says, "Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." For by grace are ye saved through faith; and that not of yourselves: it is the gift of God;—Gal. 3: 12; Acts 16: 31; Mark 16: 16; Eph. 2: 8.

A knowledge of the fact, that he is wholly incapable of justifying himself through the works of the law, and that he can therefore have hopes of salvation only in Christ, is acquired by the sinner only through the Holy Ghost, by which he is convinced that he is by nature and in his deeds a wretched sinner. Our Savior said to his disciples, "I will send him (the Holy Spirit) unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16: 7, 8.

By this means man is brought to see that he is a guilty sinner, and he feels that in himself he is altogether helpless and unable through his own works to make amends to his heavenly Father for sins and transgressions.

This thought presses heavily on his conscience and forces the sinner, weary and heavy-laden, to flee to his blessed Savior Jesus Christ, who, by his obedience unto death, has forever made perfect those that are sanctified, and has promised pardon of sin in his blood to every one that believes in his name.

The same blessed Spirit that convinces him of sin and reproves him for sin, convinces him also of righteousness and renews him for righteousness; that is, makes known to him the all-sufficiency of the merits and obedience of our Redeemer, and begets in him a true living faith, by virtue of which the righteousness of our Lord Jesus Christ is imputed to the believer in a manner as though it were his own righteousness. If this faith is genuine and dwells in the heart, it will work through love and cause the soul to hate an abhor every manner of sin and wickedness, to feel disgust in the practice of the same, and to fear the power and dominion of sin as well as its guilt and punishment. It will also lead in the way of peace and of holiness; it will beget a hunger and thirst after true righteousness; and it will so direct the believer that he will progress in grace and heavenly wisdom, till he is fitted for the inheritance of saints in life everlasting and eternal holiness.

A faith that does not bring forth these fruits is a dead tree, a lifeless body. Such is the faith of lost spirits. Then believe that there is one God; then love him; the devils also believe and tremble. But will thou know, O vain man, that faith without works is dead." Christ his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed." "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Follow peace with all men, and holiness, without which no man shall see the Lord." "As he which hath called you is holy, so be ye holy in manner of conversation." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Jas. 2: 19–20; 1 Pet. 2: 24; Tit. 2: 11–14; 1 Pet. 1: 15; Eph. 2: 10.

Luxury and Pride.

The diseases which luxury begets and nourishes, make it an enemy to mankind. For, besides the mischief it brings to the souls of people, it undermines health, and shortens the life of man, in that it gives but ill nourishment, and so leaves and feeds corrupt humors, whereby the body becomes rank and foul, lazy and scrofulous, unfit for exercise, or for honest labor. The spirits being thus loaded with ill flesh, and the mind effeminated, a man is made inactive, and so useless in civil society; for idleness follows luxury, as well as diseases. These are

the burdens of the world, devourers of our souls, self-lovers, and forgetters of God; but, which is sad, and yet just, the end of those that forget God, is to be "turned into hell."

There is another part of luxury, which has great place with vain man and woman, and that is the gorgeousness of apparel, one of the foolishest, because most costly, empty and unprofitable excesses people can well be guilty of. We are taught by the Scriptures of truth to believe that sin brought the first coat; and, if consent of writers be of force, it was as well without as within: to those that so believe, I direct my discourse, because they, I am sure, are the generality. I say, if sin brought the first coat, poor Adam's offspring have little reason to be proud or curious in their clothes; for it seems their original was base, and the finery of them will neither make them noble nor man innocent again. Doubtless, blessed was that time, when innocence, not ignorance, freed our first parents from such slights; they were then naked, and knew no shame; but sin made them ashamed to be longer naked. Since therefore guilt brought shame, and shame an apron and a coat, how very low are they fallen who glory in their change, and are proud of their fall! For so they are, who use care and cost to trim and set off the very badge and livery of that lamentable lapse. It is all one, as if a man who had lost his nose by a scandalous disorder, should take pains to set out a false one, in such shape and splendor, as should give the greater occasion for all to gaze upon him: as if he would tell them he had lost his nose, for fear they should think he had not. But would a wise man be in love with a false nose, though ever so rich, and however finely made? No. And shall people who call themselves Christians, show so much love for clothes, as to neglect innocence, their first clothing? Dost it not show what cost of time, pains, and money, people are at to set off their shame, with the greatest show and solemnity of folly? Is it not to delight in the effect of that cause which they rather should lament? If a thief were to wear chains all his life, would their being gold, and well made, abate his infamy? To be sure, his being choice of them would increase it. This is the very case of the vain fashion-angers of the world; they will be Christians, judges in religion, and saints. O miserable state indeed! to be so blinded by the lust of the eye, the lust of the flesh, and the pride of life, as to call shame decency, and to be so proud of their shame, that which should be their humiliation.

And not only are they grown in love with these vanities, and thereby express how wide they are from primitive innocence; but it is notorious how many fashions have been and are invented on purpose to excite lust: which still puts them at a greater distance from a simple and harmless state, and enslaves their minds to base concupiscence.—Wm. Penn.

Stand Firm.

We are surrounded by many dangers and manifold temptations. Satan goeth about as a roaring lion seeking whom he may devour. Our pathways are lined on all sides with snares and pitfalls and dangers; and if we are careless, we are in jeopardy of our souls. We are surrounded by many dangers and manifold temptations. Satan goeth about as a roaring lion seeking whom he may devour. Our pathways are lined on all sides with snares and pitfalls and dangers; and if we are careless, we are in jeopardy of our souls. We are surrounded by many dangers and manifold temptations. Satan goeth about as a roaring lion seeking whom he may devour. Our pathways are lined on all sides with snares and pitfalls and dangers; and if we are careless, we are in jeopardy of our souls.

may be misled—we may fall into temptation and a snare. Let us, therefore, stand firm, put our trust in God, who gives grace in the hour of need, and not allow ourselves to be moved by every wind of doctrine. Let us cleave to God, even as a child seeks refuge in its mother's arms, and fears no danger while in the presence and under the care of its father; even so let us draw nigh unto God, and show the shield of his protecting care over us, and stand by us in the hour of trial that we shall not be moved, nor dismayed, nor brought to shame.

Glory in Tribulation.

Romans 5: 3, 4.—But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

IV.

We have now come to the last reason given in the text for glorying in tribulation; namely, because their "experience worketh hope."

The hopefulness of any one depends upon the success of past efforts. If a Christian has had no religious experience, his hope for improvement is feeble. But if he has had a good experience he can with confidence look for a better one. For "experience worketh hope"—increases and brightens it. Every experience of struggle and triumph, over sin, every success over temptation or wrong habit, gives new assurance for the future. This encouragement accumulates until we have a "good hope," abundant and rejoicing in full assurance of hope to the end. "And he that hath this hope purifieth himself even as Christ is pure." There will be earnest strivings after higher degrees of holiness—the larger attainments of the divine life—because desires to be more nearly assimilated to the life and character of Christ.

In conclusion he who thinks the Christian's life should be one smooth sea of pleasure has a wrong estimate of living. But on the other hand is one of earnest struggle—a life of tribulation. That "great multitude," which no man could number in heaven came there out of great tribulation." Many were martyrs and perhaps all sorely persecuted—persecution, such as our experience shall never know. It is not necessary that we be persecuted by bodily tortures as native Christians of foreign and heathen lands, to develop patience and a chastened experience. For God works invariably by a law of variety. His purposes in us. It is to be nursed by the little afflictions of care as well as the great afflictions of suffering; by the anxiety and frettings exhibited in the family as well as those more exciting strife in communities. It grows under the meek and submissive endurance of the every day actualities and perplexities of life.

Patience, when well cultivated, dear brethren, will make you master of every trial or discouragement. Nothing shall overbear, but that you will be prepared to meet it heroically with Christian courage and fortitude. It gives strength and purpose to endure to the end. It makes you valiant and strong for the Lord. "He that endureth his own city." He is a true hero whose "faith overcometh the world in all its efforts to take his soul." Therefore when "persecution and blessings of life, but in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

J. L. L.

Coeur d'Alene, Pa.,
March 1st, 1866.

Correspondence between the Brethren in Canada and Germany.

[The following correspondence between the brethren in Canada and those in Germany, in regard to the condition of our church in both these countries, was published some time since in pamphlet form, in the *Herald of Truth*, in Canada. But as its circulation was somewhat limited, we have reason to believe that there are many who would take great interest in reading it, who have never yet had an opportunity to do so. We therefore take pleasure in giving it entire to the readers of the *Herald* in both languages, together with the preliminary remarks, written by David Sherk, which also appeared in the pamphlet.—Ed.]

INTRODUCTION.

Brother Elias Ely, having formed the acquaintance of a brother of our faith in the Grand-Duchy of Baden, in Germany, through epistolary correspondence arising out of his business relations, felt himself impelled by a spirit of brotherly love to cultivate a further acquaintance also in reference to his spiritual and church relations. He therefore proposed to him, with this view a number of questions, which were satisfactorily answered by the ministers Schantz, Hege, and Landeis, of the above-mentioned place, who in return proposed to him also a series of questions in which he was desirous of the matter to his fellow-ministers, with the request that they make a reply in the spirit of brotherly love, it fell to my lot to fulfill the duty; and I accordingly in my weakness answered their questions, and several of them being of considerable importance, as I thought, I also requested them to inform us what views they held in regard to them.

Accordingly we have at last been favored with an answer, and as it has been customary even from the time of the apostles to the present day, to afford the brethren an opportunity to hear or to read the epistles or writings of their ministers, and as this letter is full of considerable interest to our persons directly related to it, was agreed upon in council of some of the brethren to have four hundred copies printed for distribution among the brethren, that they may read and judge for themselves, inasmuch as we seem to have just arrived at a very important period of time.

In order to be better understood we have subjoined the ten questions proposed to Bro. Ely, after which the two letters follow in order.

1. You have written that there have this summer over forty persons of age been received into the church by holy baptism. Are these persons whose parents were also baptized, and who have been brought up and educated within the church, or are they persons who have come from other denominations, and in the latter case of what professions or sects have they descended, or are any of them converts from the Jewish religion or from heathenism?

2. Are those that have grown up in your church admitted at a particular age and in collective numbers as members of the same? or are they received individually only as soon as true repentance and saving faith are manifested by them?

3. Have you any book of instruction in the principles of your own faith and practice, adapted to the capacity of children and designed to be committed to memory by them while they attend school? and, if so, what is it called?

4. What formulary and hymnbook do you use in addition to the Bible in time of divine worship?

5. Do you meet for divine service

only in the forenoon on Sunday, or in the afternoon also?

6. Have you also any special social meeting besides for biblical instruction or edification? and when and where?

7. Is social family worship observed in each family respectively? and how?

8. Have you any special ministers or traveling preachers appointed in your churches in Canada to visit and converse with the scattered members and families connected with the church, and labor for the conversion of those who are yet unconverted and out of the church? or are there any thus appointed for the scattered churches in America generally? and what has hitherto been done in reference to this most important point?

9. What is done on the part of your church (in addition to prayer) for the promulgation of the Gospel among unchristianized nations? Have you as yet sent abroad no missionary? This most probably not being the case, the question then arises,

10. Do you assist the missionary cause of any other associations by contributions of money? and what are they? and is this done by the church in general, or does each member give individually what he chooses and to any one of the different missionary associations he may prefer?

Preston, Waterloo Co., C. W.

BELOVED BRETHREN:—I take up my pen, in order with my feeble and untutted hand to greet you on the other side of the great ocean heartily in the name of Jesus, in whose name I desire in weakness to be joined with you in love as a brother in the church militant here on earth. Amen.

Frequently, since I have been called to the ministry, I have had a strong inclination to become more intimately acquainted with my brethren in the faith and my fellow laborers in the Lord's vineyard in Europe, our mother country; but have, through weakness, want of knowledge and experience, and on account of my duties at home, been, as yet, denied this pleasure, till, as it seems now, the Lord, in a simple and somewhat mysterious manner, is evidently now not only about to remove some of the obstacles out of the way, but even to make it incumbent on me and one of my fellow-ministers through the beloved brother Ely and your esteemed writings, to answer the ten important questions proposed by you to our church.

The parable of the mustard-seed seems here also to have its appropriate application. It is a case, likewise, there was but an insignificant beginning, and that only in reference to temporal things, which soon pass away. But now the matter has been, by the all-controlling hand of Providence, turned out that which is spiritual and eternal, which shall never cease, though the seed may be small and few. And in accordance with your suggestion at the conclusion of your proposed questions; namely, that "possibly you may gain some information from us, or as we may be profitable to you," I hope that I have had so insignificant a beginning, may grow in such a manner, as to be a mutual benefit to both parties; so that we may be fellow-men in the discharge of our duties to God as our Creator, and to our fellow-men as creatures of the same God, in the fulfillment of which the kingdom of Christ evidently consists, in order that the same may be thoroughly established in us through the word of God, and that, from our holy church, may proceed forth the streams of pure and living waters.

Therefore, in order to give satisfactory explanation of the points in question, it is necessary for me to give a short account of other incidents and circumstances relative to our church. Originally our ancestors emigrated

from different parts of Europe to America, and settled in Pennsylvania, where they had, as is the case in a new country, to contend with many difficulties. But those living in the English government enjoying unrestricted freedom of conscience, others became favorably inclined toward that government, and this in connection with other causes induced some of them to emigrate in the years 1790 and 1800 to Canada into an entire wilderness.

My father was one of the earliest settlers, and in 1801 I was born. Others then of their brethren from various parts of Pennsylvania from time to time followed, and thus formed small congregations in three different places in Canada. These, however, coming from different places, entertained also somewhat different views, and were governed by different rules and regulations, in consequence of which there finally arose and divisions, which were extended themselves also to our Canadian churches. There being then in this manner three different churches planted in the new and wild country of Canada, their first ministers were also of the different sections of Pennsylvania, and were ordained here by the church. In this entirely new country, therefore, and with this diversity of views and habits among them they had enough to do, to bring their church under a tolerable measure of government. Another difficulty was, that we had no German schools, so that the children of that time—among whom I also was—grew up altogether without culture in the German language, and with little opportunity to become acquainted with the English language. Although our country, as also our church, has now in a measure overcome the first difficulty and established public schools in conformity to law, they are generally conducted in the English language, and we, not living together in villages and small towns, as is the case in many parts of Europe, but being scattered about over the country, are so much estranged from those who speak the English language, and those of other religious denominations, so that we have scarcely anywhere an opportunity to establish a school for ourselves; which has constantly been a hindrance to the accomplishing important purposes by united action. This you see, dear brethren, briefly a few of the difficulties which our forefathers had to encounter, and from which we are not yet entirely freed. I will now proceed and endeavor in my weakness to answer your questions.

First. Were the forty persons above-mentioned descended from Mennonite parents or not?

Answer. During the past year there were more than fifty persons in all received into the church, and of these not of Mennonite descent, of whom the greater part were descendants of the Lutheran and several also of the German Reformed Church, and thus in general such constant are received. There have at the present time two persons, a man and his wife, of the Lutheran church made application to be received by baptism into our church.

Secondly. Are those who have grown up in your church admitted into fellowship at a certain age and at fixed times in collective numbers?

Answer. We do not look on the age of a person. We endeavor to preach the word as plainly and with as muchunction in our meetings as the Lord enables us to do; we seek to declare to them from the Scriptures the will of God; we keep nothing back from them, but communicate to them repentance toward God and faith in Christ; and, as soon as they become willing to submit to the word of life and desire to be baptized, we then pro-

ceed to impart to them further special instructions in the principles of our faith, in which we seek to make them accurately acquainted with the principles of non-resistance, for which purpose we use here in Canada the eighteenth articles drawn up in Dort, in Holland; and as soon as they are sufficiently instructed and convinced that the doctrine of non-resistance is that taught by the apostles and prophets, Jesus Christ being the chief cornerstone, and are willing to live in accordance with the same and to aid in building up the church, they are then baptized in the three holy names and received into the church, whether they have been brought up in the church or otherwise. If practicable we will send you one of our books. This then is an answer also to your third question.

Fourthly. In our divine services, we ordinarily use, in connection with the Bible, only a hymnbook, and open and close our religious exercises with singing. Perhaps you may receive one of these also.

Fifthly. Do we hold our meetings only in the forenoon on Sunday? Answer. Generally we have our meetings in the forenoon; but when special religious instruction is to be given, it is customary to do this in the afternoon; and as all are at liberty to be present on such occasions, our churches are oftentimes then also well filled. Frequently also where there are aged and feeble persons who cannot well attend preaching at the ordinary places of meeting, afternoon services are held at their such occasions, our churches are oftentimes then also well filled. Frequently also where there are aged and feeble persons who cannot well attend preaching at the ordinary places of meeting, afternoon services are held at their such occasions, our churches are oftentimes then also well filled.

Sixthly. In reference to the question, whether we have any other social meetings for devotional and religious exercises, we must confess that there are no regular meetings of this kind sustained among us. Some of our ministers, however, seek, in their weakness, whenever opportunity offers, either in the afternoon on Sundays or any other time, in visits at small social gatherings, to edify themselves and their hearers from the word of God, perhaps singing one or more hymns, and in simplicity praying with them before parting with each other.

Seventhly. Is family worship observed in all the families? Answer. If you mean to ask, as I suppose you do, whether parents hold regularly social prayer at home with their families, I must answer that, so far as I know, there are but few, who do this; though I would much rather see it otherwise, and be able in truth to give a different answer, if it were done in simplicity to the honor of God, and not merely to be seen of men.

Eighthly. comes the very important question, whether we have specially appointed travelling ministers or preachers, who visit the scattered members of the church to encourage and strengthen them, &c.

Answer. You no doubt have perhaps already been led to some extent to the view when improvement is to be effected in social matters, it is attended with many difficulties, and can very often not be easily brought about, on account of the diversity of views which we entertain. So it is in this case, as also in many other important points, in which perhaps too much has been lost through the various hindrances which our church had to encounter in this new country. There has already been some discussion in order to bring about more effective plans or means to visit more diligently at least the scattered members of our church, to strengthen them in the faith and to sustain in them the growth of holiness. But hitherto no definite plan has been adopted, to accomplish anything by social efforts in this important matter; and as yet there has not, I think, been a proper earnestness manifested in the cause. May the Lord, however, that we have written may be, by his help,

a powerful means of assistance to us in this cause; for all things must work together for good to them that love God.

*Lastly, in reference to the ninth and tenth questions, in regard to the "missionary cause," which without doubt is an important matter, we must reply that among us in Canada no united effort beyond prayer has as yet been put forth to raise contributions for this purpose, except what each feels disposed to contribute individually as he thinks proper. Yet, I have never, since I have been a minister of the gospel, felt fully satisfied or free in reference to this important object, as it seems to me the word of God gives us to understand that the great Creator, over from the beginning, before our first parents were placed in the garden of Eden, had designed that those of his household should be actively employed, as to be seen from Gen. 1: 20-31, and especially in the 28th verse, where it is said, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." &c. 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departure. A funeral sermon preached by Rev. ——— Rule and the writer Com. Jan. 11: 25. The deceased was a member of the Ger. Reformed Church.

On the 15th of March, in St. Joseph Co., Ind., Samuel Longenecker, aged 39 years, 4 months and 23 days. He was buried on the 17th. A funeral sermon was preached by the writer from Isaiah 38: 1. He leaves a wife, four children and an angel father to mourn his departure.

Bro. Longenecker lived, apparently regardless of a Savior's love, until brought low by the hand of disease, when, in view of the probable near approach of death, he was led seriously to consider the welfare of his soul. I was called to his bedside a week previous to his death, and as I beheld his almost helpless form, which had long been preyed upon by the tortures of a lingering disease, the deepest sympathies for himself and the loved ones around him were at once called forth. "Savior, have mercy on me, as I have first requested. After this was done, I inquired as to the state and feeling of his mind. He acknowledged himself to be in a lost and perishing condition. I pointed him to the Savior who came into the world to seek and to save that which was lost." It was encouraging to hear him make an acknowledgment of his sin and guilt before his God and Savior, in tones of deepest lamentation and sorrow. "Said he: 'If I had my time to live over again, I would spend it in a different way.'" Upon his earnest request, he was baptized upon his confession of faith in Christ as his only hope of salvation. "He was made to rejoice, as he doubtless never rejoiced before, in the pardon of sin and the triumphs of a living faith. Manifestly did he receive the evidence of his peace and acceptance with God. It was my privilege to visit him a second time, two days before his death. He at once recognized me, and though his physical powers were fast failing, his mind was still clear, and he was perfectly composed and resigned to his heavenly Father's will.

— DANIEL BRENNEMAN.

On the 1st of December, 1865, in Lancaster Co., Pa., Charles, son of Henry and Elizabeth Maser, aged 8 years and 7 months.

We lay thee in the silent tomb,
Sweet blossom of a day;
We just began to view thy bloom,
When thou wast called away.

Friendship and love have done their
— last,
And now can do no more;
The bitterness of death is past,
And all thy sufferings o'er.

Thy gentle spirit pass'd away,
Mid pain the most severe;
So great we could not wish thy stay,
A moment longer here.

Thou mightest now in that bright
— through
Around the eternal throne,
And join'th the everlasting song
With those before thee gone.

Oh, who could wish thy longer stay
In such a world as this,
Since thou hast gained the realms of
— day,
And pure, undying bliss?

D. HERR.

On the 21st of March, in Lansdale of typhoid fever, Anna, wife of Abraham Goldshilf, and daughter of Henry Dersin, aged 23 years, 6 months, and 29 days. On the following Saturday her mortal remains were consigned to rest at the Planer Mennonite Church in the

presence of a large assembly of persons, on which occasion funeral discourses were delivered by Joseph Allalbach and Jacob Kolb.

Most, Co. Press.

On the 23rd of March, in St. Joseph County, Ind., Sarah, daughter of David Weaver, aged 1 year, 7 months and 24 days. Funeral services by Bro. Jacob Wisler in German, and the writer in English, from John 19: 30, "It is finished."

Rest thee now, sweet child, in peace:
N'er shall thy joys be diminished,
Nor thy comforts ever cease
Since thy Savior said, "It is finished."

Rest thee now, forever free,
In that life thou now begin'st;
No more sorrow thou shalt see;
For thy Savior said, "It is finished."

DANIEL BRENNEMAN.

On the 11th of March, in the Sonnenberg Community, Wayne County, Ohio, of inflammation of the lungs, Abraham Teilmant, Deacon, aged 98 years, 7 months and 1 day. He was buried on the 16th in the Mennonite Burying-ground. Funeral discourses were delivered, from John 5: 24—29, by Ulrich Sommer at the house and by Christian Sommer at the place of burial. This community has lost in the burial a man of noble character, such as is seldom to be found. Peaceable, generous, and free from all selfishness, he was an example of Christian charity, patience and humility. He was ever ready to assist the needy. Free from prejudicial and narrow-minded feelings toward those of different views from his, he adhered firmly to the faith, manners and customs of his ancestors. He possessed the affection and esteem of all that knew him, and departed at a good age in faith and trust in Jesus his Redeemer. He emigrated from Switzerland to this place, in the year 1824, and since 1828 has discharged the duties of a Deacon in the community with great fidelity and integrity. — W.

On the 13th of March in Adams County, Indiana, of lung fever, Ulrich Knipfer, aged 60 years, 6 months, and 9 days. His body was consigned to rest on the 15th in the Newville Churchyard, on which occasion addresses were delivered by Peter S. Lehman at the house of the deceased and by Christian Augsburger at the place of burial. The deceased was the oldest minister of the Mennonite Church at that place, and beloved and esteemed by every one. — Chr. Volcksbatt.

LETTERS RECEIVED.

Mary Rerode, \$1.00; Samuel Kindig, \$2.00; C. F. Dettweiler, From Tiskilwa, Bureau Co., Ill., no name, \$1.00; I. N. Helms, \$1.00; John S. Correll, \$1.00; J. J. Knapp, \$1.00; J. B. Boler, \$1.50; Samuel Hess, \$1.00; John Kerner, \$1.00; Solomon Martin, \$1.00; J. J. Marner, \$1.00; Isaac Schmucker, \$1.00; John Schenk, \$1.00; Herman Beutler, \$1.00; Martin Meyer, \$1.00; Geo. J. Glick, \$1.00; John Baer, \$1.00; Daniel Miller, \$1.00; Jacob Kindig, \$1.00; Tobias S. Miller, \$1.00; D. W. Bender, \$1.00; Isaac Schmucker, \$1.00; J. J. Marner, \$1.00; D. H. Zook, \$1.00; Tobias Kindig, \$1.00; Jonathan Kistner, \$1.00; Tobias Meyer, \$1.00; Daniel Freed, \$1.00; Pro. Amos Herr, \$2.00; Jacob Miller, \$5.00;

Michael Glingher, \$1.00; Samuel Reith, \$3.84; John Glingher, \$1.50; Martha Gerber, \$1.00; John L. Scholtz, \$1.00; B. Tyson, \$1.50; John Huber, \$1.00; W. M. Breneman; Benj. Brackbill, \$1.00; Elias Wenger, \$1.50; Pres. John Ringenberg, \$1.00; D. C. Breneman, \$1.00; Elias Riehl, \$1.50; David Plank, \$1.50; Jos. Kornhaus; Pres. J. M. Greider; John S. Correll, \$1.75; Jacob Reiser; John Shunk, \$1.00; D. Herr (Peque); Levi S. Riet, \$2.00; Jacob K. Nisley, \$2.00; Samuel S. Lantz, \$0.95; R. D. Wury, \$1.50; Christian Witmer, \$1.50; Christian F. Hostetter, \$1.00; Jacob Landis, \$1.50; John B. Bechtel, \$2.50; John Zehr, \$1.70; Jonas Leimbach, \$1.00; Pro. Jos. Bally; Cyrus B. Court, \$1.00; Pres. Jacob Andrews; Valentine Nafziger; John Z. Dettweiler; Peter Schantz, \$5.50; David Latsch, \$1.60; Benj. Brackbill; Jos. J. Barataro, \$1.00; Joel Clemens; John B. Shantz; Jacob Scholtz, \$1.00; John H. Buckwalter, \$1.00; Pres. John Lapp, \$1.50; Pres. John P. King, \$1.70; Jacob Kery, \$1.00; J. A. Schlotter, \$1.00; S. Seuffer; John Bear's Son, \$1.00; Correll, \$0.40; Jacob Eshelman, \$1.00;

SUBSCRIPTION-LIST.

Pennsylvania.
Chr. Breneman, Red Eagle
Chr. Lintner, Lancaster
Elizabeth Bisher, Conners
John B. Kopp, Altoona
George Kopp, Kew's Mills
R. B. Helms, Bowersville
Samuel Kniffen, Gettysburg
Knox Bickling, Altoona
Yost Yoder, Redville
George Swartz, Hilltown
Elias Meyer, New Britain
Buckshill, Redville
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New York.

John Eshelman, Clarence Center

Information wanted.

Does any one know where Joseph Stalter and his wife, Rosina, whose maiden name was Ramseyer, are at present? If any friend can give me information as to where they are, he will confer a great favor by doing so. The last intelligence I had of them was about two years ago, when they were at Toledo, Ohio. I should very much like to learn of their whereabouts.

HILBENA STEEL

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The Herald of Truth.

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CHARLES HESS, Printer, 35 Randolph St., Chicago.

For the "Herald of Truth."

"And underneath are the everlasting arms."

O God, how calmly do I rest!
Thine everlasting arm
Doth keep me safe through day and night,
And shield me from all harm.

How sweet to feel a trust in Thee,
To know that Thou art near;
And, feeling that Thou wilt protect,
I banish every fear.

O mighty, never-failing Friend!
Be ever at my side,
And, in the path of righteousness,
My feeble footsteps guide.

And when I near the stream of death,
And step into the tide,
Oh, may that arm support and lead
Safe to the other side!

MATTIE.

West Berkshire, Vt.

For the Herald of Truth.

Neglect of Duty.

Permit me, my dear readers, to impress upon you a few thoughts in reference to our neglect of duty both to God and man. It is evident that our neglect of duty towards our God is the effect of an unfaithful heart; for the heart of man is deceitful and desperately wicked: who can know it? Our failures and imperfections arise from neglecting at court till we have a desire to improve. The greatest privilege the people of God have on earth is communion with him; but how often do we neglect the divine injunction, "Pray without ceasing." "In every thing give thanks?" As soon as the Christian concludes to live without prayer, how many temptations are presented from which he has no power to withdraw? "Crings Satan will present himself in this wise: 'Well, I believe I will not go to church to day: I can enjoy myself as well at home: I shall not hear any thing new at any rate.' Or perhaps he will argue on this wise: 'If I will dress according to my pleasure, follow the fashions of the world, wear costly apparel, etc. As I do not wear them for pride, I can indulge in this and other things too, and be as good a Christian as a great many others are.' Poor deluded soul, 'he not deceived. God is not mocked.' In many ways we may neglect our duty both to God and man. If we have

promised to conform ourselves to the rule of the church, and then take our own way in dress and fashions of the world, do we not lie? Nay, do we more; we also show that we despise the people with whom we have united ourselves.

Whomsoever we love, we try to please; and if we love the church which is the body of Christ, we certainly will try to avoid grieving the members. Now, dear readers, let us impress upon the minds of our children the necessity of departing from the way of ruin, and of keeping themselves unsullied from the world. If we use no effort to prevent our children from entering into the way of ruin, we are not partakers of their evil deeds? Why is it that the voice of prayer is never heard in the majority of our households, except on those rare occasions when a minister is present? Is surely is not according to the divine order for children to grow up from infancy to manhood and womanhood without ever hearing the prayer of a father or mother. But it has come to this, among some of our Christian professors that whoever exercises or practices family worship, considers himself called to the ministry; but I say, let us hold fast to the word of God, and follow the footsteps of our forefathers, and then we will not neglect our duty.

May God add his blessing.

JONATHAN SCHMUCKER.

Hawesatch, Ind.

For the "Herald of Truth."

Character of Moses.

The character of Moses has been delineated by a variety of inspired, as well as profane writers, all of whom acknowledge him to have been the most excellent legislator and historian ever known. The instances of his conduct throughout the course of his history sufficiently convince us of the truth of this assertion, and that he was most profound philosopher, an eminent prophet, and a faithful guardian of the people.

Moses was, from his infancy, brought up in a court, where he received all the advantages of a royal education, becoming the son and intended heir of a king. He was well skilled in Egyptian learning, conversing at court till he was forty years old, at which time, being divinely inspired, he withdrew, and chose rather to suffer affliction with the people of God, than enjoy the pleasures of a courtly and sinful life. Being forced to fly to Midian, he undertook the poor employment of feeding sheep, during which time God appeared to him in a bush, and commissioned him to be a ruler and leader of his people.

In this character he displayed an admirable conduct and economy, leading an almost innumerable multitude of people through a horrid desert for forty years. They often disobeyed him by their mutinous and ungovernable behavior, yet, like a true father of his people, he forgave them, and always interposed between them and their offended God, who, but for him would often have avenged himself upon them, and was with difficulty dissuaded from utterly exterminating them and their name, and raising another nation to Moses in their stead.

But if we enquire more particularly into the abilities and virtues of this ex-

cellent person, we shall find him one of the greatest and most honored mortals that ever were born, till the Son of God condescended to bless the world in human shape. He was a prophet, prince, and poet. For the first we have his own acknowledgment: "The Lord thy God shall raise up unto thee a prophet like unto me, from among thy brethren."—Deut. 18: 15. For the second, God himself invested him with imperial power, when he gave him commission to deliver and govern his people.—Exod. 3: 10. That he was a poet appears not only from the song, or hymn, which he wrote a short time before his death, but also from those eleven psalms ascribed to him; namely, from the 90th to the 100th inclusive.

Besides the many personal favors God bestowed upon this great man, he was pleased to honor him with this particular mark of distinction, that he would communicate his will by express words. Num. 12: 7, 8. And, indeed, if we consider the frequent interviews between God and Moses, the conveyance of the law by him, and his daily conversing and pleading for the people in the Tabernacle, where God more immediately revealed himself to him, we may justly call him the seer of the divine wisdom, by whose prayers, more than by Joshua's valor, the Amalekites were subdued.

Whoever examines into the administration of this great man will find in it the most refined polity and exact economy that ever adorned the character of the most illustrious legislator: He had to manage a most obstinate, rebellious and ungrateful people, whom he governed with a dexterity that always brought them to a sense of their duty. But in the discharge of this part of his high office, his sole care of their safety and convenience appeared than all his other perfections, not only in that he acted when he begged of God rather to deprive him of the enjoyment of the promised land, than deny it to his people; but even in those pressing instances and fervid admonitions throughout the whole Book of Deuteronomy, in which he calls God and man, heaven and earth to witness, that he may incline their hearts to a strict and sacred observance of the law of God.

Nor was his humility the least embellishment of his character. Though the Israelites had often provoked him by their clamors, reproaches and apostasy, and sometimes even threatened to stone him, unmoved he beheld them in his gratitude, and instead of revenging himself by threats and punishments, humbly addressed himself to God in their behalf, to deprecate the judgments they deserved. And for his virtue God himself expressly distinguishes him with this eulogy, that he was the meekest man upon earth.

The death of this illustrious prophet and prince was as wonderful as the great transactions of his life; for (as we have already observed) God himself was pleased to pay him the funeral honors, and to inter him with such privacy that no man ever knew where his sepulchre was.

The commendation, which the author of Ecclesiasticus gives Moses, is expressed in these words: "Moses was beloved of God and men, and his memorial is blessed. The Lord made him like to the glorious angels, and magnified him so, that his enemies

"stood in fear of him: by his word he caused the wonders to cease, and he made him glorious in the sight of kings, gave him ordinances for his people, and showed him part of his glory." "He sanctified him in his faithfulness, and meekness, and chose him out of all men. He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenant, and Israel his judgments." Chap. 45: 1—6. The character Joseph gives Moses is as follows: "He was a man of admirable wisdom, and one that made the best use of what he understood: an excellent speaker, and no man was better skilled in moving the affections of the people than himself; and so great a master was he of his passions, that he moved as though he had none, or as if the only knew them by their names, nor by observing them in others. Never was there a greater captain, nor a more equal to him; nor fearing his words were oracles." So true is the character which the sacred writer has given him: There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face in all his days, and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that territory, which Moses showed unto the Israelites. Nor was he less famous to posterity for his writings, than he was to the age he lived in for his actions.

The Apostle St. Paul, in the epistle to the Hebrews, speaks of Moses as follows: "Forasmuch as he was called 'the son of Pharaoh's daughter, choosing rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season. By faith he forsook Egypt, fearing the king's displeasure. Through faith he instituted the passover and effusion of blood, lest he that slew the first born should touch them. By faith he passed through the Red Sea as on dry land, which where the Egyptians attempted to do, they were swallowed up."

St. Stephen, the protomartyr, in speaking of Moses, says thus: "Moses was mighty in word and deed; to whom, in the wilderness, it was said, 'an angel appeared in a flame of fire in a bush. Him God sent to be a prince and a deliverer of the people, by rescuing them from a servile state of bondage, which he accomplished after doing wonders and miracles in the land of Egypt. This is he that was in the congregation (the church) in the wilderness with the angel which spake to him and conversed with our fathers; who received the 'divinely oracles to give unto us.'"

The fathers and later writers speak in great transports of Moses, with the most respect and reverence. Justin Martyr, in his Paraphrase to the Gentiles, says, that when Pythagoras, Plato, and others, were in Egypt, they altered their minds concerning Polytheism, being instructed by the Egyptians (who had all from Moses) that there was but one God, who in the beginning created heaven and earth. He likewise affirms, that Plato learned from Moses the being of one God, the Creator of all things, the divine word, the resurrection of the body, the judg-

ment and punishment of the wicked, and reward of the just.

The description St. Augustine gives of the character of Moses is short but at the same time very expressive. "He was," says he, "the most faithful servant of God; humble in wishing to decline so weighty a ministry, but dutiful in undertaking it; just in keeping, and resolute in executing it; vigilant in government; strict in justice; zealous in love, and patient in sufferings."

The character given of Moses by St. Ambrose is as follows: "Moses, says he, was the figure of the Preceptor that was to come, who should preach the Gospel, fulfill the old Testament, build the new, and feed the people with celestial aliment. Hence the dignity of the human condition is so highly advanced, that he is called by the name of god, *I have made thee a god to Pharaoh* (Exod. 7: 1), that is, I have given thee the authority to speak to him in my name. And, indeed, he became his character; for he was master of his passions, not inclined to worldly desires, but in mind and body endeavored to conduct himself after the likeness of that perfection of his God, as far as nature would permit. And, therefore, we read quite differently of him, from what we do of others who die through some defect of nature. With him it was otherwise; for, notwithstanding his great age, he retained the use of all his faculties to the last, his eyes not failing, nor his natural force abated, but died according to the word of the Lord."

The principal transactions of Moses's life, like those of Joseph, bear a strong similarity (though in a less degree) to the occurrences that happened to our Savior during his earthly peregrinations, as will appear from the following comparison.

Moses enlightened the Jews under the dispensation of the old law.

Christ enlightened the Christians under the Gospel.

Moses had two interviews with God; the first when he received the first tables from God in Mount Sinai; the other when he received the second tables, at which time he returned with his face shining.

Christ was honored with the same testimony by his Father; first, at his Baptism, when the Holy Ghost descended upon him, and a voice was heard, saying, "This is my beloved Son." The second was at his transfiguration on Mount Tabor, when Moses and Elias (that is, the Law and the Prophets) testified of him.

Moses did great wonders in the land of Egypt.

Christ did great miracles in Judea.

Moses spoke with God in a cloud.

Christ saw his face to face.

God told Moses he had found favor in his sight.

To Christ he said, "Thou art my Son."

But to pursue this comparison more regularly, we shall follow the method of Kneebush.

Moses was legislator of the Jewish nation.

Christ was legislator of the whole world.

Moses purged the Israelites from their idolatry.

Christ purged the people wherever he went.

Moses, by signs and wonders, gave the law.

Christ, by the same means, confirmed the Gospel.

Moses delivered his people from bondage.

Christ set the whole world at liberty.

Moses promised the Israelites a land flowing with milk and honey.

Christ provided a kingdom abounding with eternal plenty.

Moses, when a new-born infant, narrowly escaped being put to death by Pharaoh, who had condemned all the male children of the Jews.

Christ, whilst an infant, and adored by the Wise Men, was forced to fly into Egypt from the cruelty of Herod.

Moses in his youth, was well skilled in all manner of learning in use among the Egyptians.

Christ, at twelve years of age, was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Moses fasted forty days in the company of God in Mount Sinai.

Christ was in the wilderness forty days without eating or drinking.

Moses miraculously fed the people in the desert with manna and quail.

Christ satisfied five thousand hungry people with five loaves and two fishes.

Moses passed through the waters of the Red Sea unhurt.

Christ walked upon the waters of the Sea.

Moses, by holding out his rod, divided the Sea.

Christ, with a word, rebuked the sea, and it became calm.

The Israelites, by reason of the dazzling luster of Moses's face, could not look at him.

Christ's disciples were so terrified at the magnificence of his transfiguration, that they fell on their faces.

Moses restored his leprosy sister to her former state of health.

Christ, out of his mercy, absolved penitent Magdalene from all her sins.

Moses chose out twelve spies to take a view of the promised land.

Christ chose twelve disciples.

Moses chose seventy elders to assist him in the administration.

Christ commissioned seventy disciples to preach the Gospel.

Of Moses it is said, that no man, to the present time, knows the place of his sepulchre.

Of Christ, the angels bore witness, "Ye seek Jesus that was crucified; he is risen, he is not here."

We shall conclude our character of Moses with what Eusebius, St. Cyril of Alexandria, and others, in short, but very comprehensive words, say of him; namely, that he was the first theologian of his time, a distinguished philosopher, sublime poet, and accurate historian; and that he was noticed by the Almighty in a manner far superior to the rest of mankind.

(To be continued.)

For the Herald of Truth.

Self-Concept.

There is in some congregations a class of church-members who have attained to some knowledge in religion, and may have experienced some of the influences of grace; but from a want of sufficient self-examination and a sense of their actual condition, their innate pride and self-importance has not been sufficiently humbled and crushed. They remain in an inflated and dangerous state of selfishness, and refuse to become the humble followers of the meek and lowly Jesus. They pride themselves in their knowledge without due reflection that they have not yet learned true Christian meekness and humility of heart. Not having a thorough knowledge of their own depravity, they estimate themselves by their self-conceit.—2 Cor. 10: 12.

Loving the world, as they do, with

its allurements, its pastimes and its pleasures, they, without fear of contamination, freely mingle and associate with all kinds of worldly society, and enjoy their vain and idle conversations, and are led by its corrupting influences to conform to the world and its unseemly, profligate, and otherwise injurious customs and fashions. Not remembering that Paul says (Rom. 12: 2) that such persons cannot prove what is that good, and acceptable, and perfect will of God, they pride themselves in their knowledge and achievements, and would fain teach others, whom they consider as mere children in comparison with themselves; not knowing or else not duly reflecting that they themselves have not yet, in the Gospel sense, become as little children.—Matt. 18: 3. Hence, others, even pious Christians, are by them but little esteemed or respected. Not being possessed of that meekness and true humility, without which no one can be a Christian and which causes those who are truly humble and poor in spirit to humble themselves in the dust, they have many faults to find with the ministers and the church, contending that the discipline of the church is too rigid; that there is nothing in this, and that there is no harm in it, although it be founded on the plainest letter of the Bible.

Their inflation preventing the necessary self-examination, they are not aware of their own pitiful condition, and therefore do not see themselves as others see them; and, consequently, they often fall into great impurities and overlook abominable vices. They commence their backsliding by deviating in smaller matters, progressing in their downward course, until they are prepared to take greater ones, and then settle down into a state of false security. Thus they continue in their obdurate and opinionative self-justification. Assuming to profess a peculiar or superior knowledge, far in advance of others, which few have attained, they reject the advice of parents and ministers of the Gospel, they consider their inferiors. Their evil must pass for good, and, if the contrary is proven to them from the Bible, they will become more and more offended, and resist all enlightenment and the plainest truth of the Bible which they had previously themselves recognized and acknowledged, and all this in direct violation of their baptismal vow and a solemn pledge to promote the spiritual interests and welfare of the church of which they are members, and often end their deplorable career in the judgement of confirmed and fatal obduracy.

Such is generally the termination of such fatal self-conceit. Church-members of this kind are a great annoyance to any church and a hindrance to its spiritual prosperity; nor can much be accomplished or effected with them, unless the Lord in his mercy will, by means of adversity and great tribulation, humble and crush their fatal self-esteem, and bring them back to a true sense of their deplorable condition and to a realization of the very important truth, that true faith strips away every vestige of self-righteousness and self-conceit or of being pleased with himself, and that only the truly humble and poor in spirit are blessed and have the promise of the kingdom of heaven.

The true Christian can have no desire to entangle himself in the ways and pursuits of the worldly mind; but will shun them with all his heart, as the apostle says (Rom. 12: 2), that he will not forsake all that his associations, fests, vain and idle conversations and laughter, useless and injurious fashions, and the pursuit of fame: because the Savior expressly says, he that will not forsake all that he hath, cannot be my disciple.—Luke

14: 33; Chap. 9: 23; James 4: 4; 1 Cor. 9: 27; 1 John 2: 15; Gal. 5: 24. Let any one that professes to be a true Christian examine these passages with their contexts, and then ask himself, whether those can possibly be true followers of the meek and lowly Jesus, whose chief gratification and delight consists in the lust of the eye, the lust of the flesh, and the pride of life (1 John 2: 16), and his own conscience will answer him that all these things are incompatible with the duty of a Christian, and must be avoided.

PHILIPP.

For the Herald of Truth.

The Ever Living Soul.

Fear not them which kill the body, but are not able to kill the soul. Mat. 10: 28.

It is natural for us to love our near and dear friends, and it is painful to us when they are taken from us by death. Hence the question often and very naturally arises in our minds, and is frequently asked, How is it with the soul after the death of the body? Is it, like the body, dead, unconscious, and without knowledge? or does it still live conscious of its existence and retaining the faculties of knowledge and memory?

I always believed, having been so taught from my youth, that at death the soul takes its flight from the body, and is then immediately received into either a place of rest or misery (according to man's conduct while in this life), where it will remain conscious of its existence until the resurrection day, when the body and soul will again be united, and appear before the judgment-seat of Christ, to receive a final reward.

Some, however, are of a different opinion, holding forth the idea, that at death the soul falls asleep with the body, remaining unconscious and without memory, until the resurrection day, when they will be awakened, and then appear before the judgment-seat of Christ, to receive a final reward.

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(the body) revived; that is, became alive. Thus the "body without the spirit is dead," but with the spirit, which is the soul, it is alive.

God said unto the rich man whose grounds brought forth plentifully, "Thou fool, this night thy soul shall be required of thee (Luke 12: 20); and, in Job, we read, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"—Job 27: 8. Solomon says, "There is no man that has power over the spirit to retain the spirit." And again, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccles. 8: 8 and 12: 7.

When Stephen was stoned to death, he called upon God, saying, Lord Jesus, receive my spirit." Jesus, when about to expire upon the cross, cried with a loud voice, saying, "Father, and, having said thus, he gave up the ghost. We also read of the spirits of just men made perfect.

"Abraham gave up the ghost, and died in a good old age" (Gen. 25: 8); "Isaac gave up the ghost and died" (V. 17); "Jacob gave up the ghost and died" (Ch. 35: 29). "Jacob yielded up the ghost and was gathered with his people" (Ch. 49: 33). The same is said of Ananias and Sapphira: "both gave up the ghost" (Acts 5: 5). Herod was eaten of worms, and gave up the ghost. "Thus man giveth up the ghost, and where is he?" Where is the ghost, or the soul, or the spirit? As for the body, we generally know where it is, but the soul who can tell where it is? Here we must turn to the scriptures for information.

When the penitent thief upon the cross prayed to the Savior, saying, "Lord, remember me, when thou shalt come into thy kingdom, Jesus said unto him, 'Verily, I say unto thee, To-day shalt thou be with me in paradise.' This again is a strong proof, that the soul exists separate and apart from the body, as Jesus and the thief were not in paradise with their bodies, on the day of their crucifixion.

Paul knew a man who was caught up into paradise (2 Cor. 12). "Paradise, then, must be some state of exaltation or locality unknown to us, and Christ says, 'To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.'—Rev. 2: 7. Into this paradise of God, it must have been, that Christ and the penitent thief went on the day of their crucifixion.

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For the Herald of Truth.

Lines to the "Herald of Truth."

Go on, faithful Herald, thy mission fulfill: Though truth be rejected, yet dare not be still. But faithfully speak to the people at large. The truths of the Gospel: keep faithful thy charge.

Go cheerfully onward, thy work to perform; Thy labors are needed, the world to reform; Go, speak to the faithful; go, speak to the just.

Least they should forget their most hallowed trust.

Go, speak to the watchmen who stand on the walls Of Zion for Jesus, who graciously calls To sinners in mercy, and bids them now come. Oh, tell them, to urge them, while yet there is room."

Go, speak to the Christian; go, speak to the saint.

Least he of his journey grow weary and faint; Tell him to be faithful, and "be of good cheer!"

Tell him his salvation is still drawing near.

Go, speak to the mourner and broken in heart; Who now is made willing from sin to depart: Tell him of the mercy which Jesus does show To all who sincerely do seek him below.

Go, speak to the widow in her lonely hour; That she may be strong in the Lord and his power:

He'll kindly stand by her, her cause to defend, If she but let him to his care will commend.

Go, speak to the fatherless, tell them that their kind and dear mother should always obey.

And also their Father in Heaven much more Should they in all faithfulness ever adore.

Go also, dear Herald, to those dead in sin, And kindly entreat: their souls you may win

To Jesus the Savior whose blood was once shed, To rescue the sinner; he died in his stead.

Go, speak to the soldier to cease shedding blood:

To break God's commandment is surely not good;

Go, tell him that those who will kill with the sword Will once be condemned with the sword of God's word.

Go, speak to the moralist; speak to him

Tell him his morality goes awry; Unless he obediently follow his Lord In all the commandments enjoined in his word.

Go to the sectarian, and tell him, his name Which he may have chosen, his soul to reclaim.

In no commendation to him who doth know The thoughts and intents of each heart here below.

Go, speak to the infidel, tell him his fate Which surely awaits him in yon burning lake; Unless he repent and to God will return, He too in the "fiame" with the "rich man" shall burn.

Go, speak to the drunkard, his cup to refrain; 'Twill bring him to poverty, contempt, and shame:

If he thus continue his God to offend, His God "strong deliverer" in justice "shall send."

Go, speak to the swearer, from oaths to abstain;

Oh! how dare he venture God thus to disdain?

Since God has forbidden this plainly and fair, Oh! who to offend his God thus will dare!

Go, speak to the worldling, his all to forsake, And turn to his Savior before 'tis too late, To lay up a treasure in heaven above, As Jesus has bidden him out of pure love.

Go to the selfishness, and speak out of love, Tell him that the Lord of him never will approve;

So long as he trusts in his own righteousness, He never can meet the dear Savior in peace.

Go, search out the gambler, and speak to him too;

Tell him, such a course he ought never pursue; 'Twill lead to destruction, to ruin, and death; His soul is in danger at every breath.

Go to the intemperate, tell him that he In all things (says God's word) should temperate be;

From needless indulgences he should abstain, From vain superfluities also refrain.

Go into the highways and hedges around, And see if such characters more can be found; Whomsoever you should meet, you would better inquire,

Perchance you might find 'en a thief or a liar.

Should you find such a one, oh! entreat him to turn,

And not the compassion of Jesus thus spurn; Oh! speak of the shortness of life here below, And seek by all means him his danger to show.

One thing more, dear Herald, I want you to tell

Unto my dear brethren I love them so well: Tell them to be faithful, to watch, and to pray, Less into temptation they be led astray.

Go unto my sisters, and urge them that they Continue in prayer to God, night and day: Their God will regard them, their prayer he will heed,

His eyes are upon them as an answer to speed.

Go, speak to my brethren and sisters around, Wherever such loved ones are yet to be found; Oh, tell them to trust in their Savior and God,

Direct them to him in all need to resort.

Tell them, not to seek the insurance of earth; For earthly insurance but little is worth: Persuade them to cast all their cares on the Lord,

And trust in the promises found in his word.

Tell them, not to trust for protection in steel; But tell them to pray that the Lord make them feel

That He is their God and Protector always, And able to shield them from harm night and day.

Oh! haste then on quickly, and make no delay; All mankind are mortal, they'll soon pass away:

'Twill then be too late their poor souls to reclaim: Least I should detain thee, from words I'll refrain.

DANIEL BRENNEMAN.

Elkhart, Ind.

For the "Herald of Truth."

Peace.

"God hath called us to peace."

"Let us therefore follow after the things which make for peace, and things where-with one may edify another" (Rom. 14: 19), and let us "be kindly affectioned one to another with brotherly love, in honor preferring one another; and if it be possible as much as lieth in us, let us endeavor to 'live peaceably with all men. Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

have the least doubt; for we find that Michael the archangel contended and disputed with the devil about the body of Moses (Jude 9); but we read nothing about the resurrection of his body, yet at the transfiguration of Christ upon the holy mount, when three of his disciples were with him, "behold, there appeared unto them Moses and Elias, talking with him."

Thirdly, The soul, separate and apart from the body, is not only conscious of its existence, but has memory and is susceptible of being comforted or of suffering pain and torment.

Paul says, "We are confident, and willing rather to be absent from the body and to be present with the Lord." Here it seems that Paul not only believed in the possibility of the soul being "absent from the body" and still retaining an existence, but also of being "present with the Lord." And if present with the Lord, then he must also be conscious of his presence, and capable of enjoying it; for he writes to the Thimotheus (Chap. 1: 23, 24), "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you."

The Family and Residence of Ruth.

The father-in-law of Ruth, with his family, were obliged to leave their native country in a time of famine, and go to the country of Moab, where they lived several years. His two sons married wives in that country; one of these wives' name was Orpah, and the other Ruth. After a little while her father-in-law died, and her brother-in-law, and her husband also; so that she and her mother-in-law, and Orpah, her sister-in-law, were all left widows. This good mother's name was Naomi; and when she heard that the famine was ended in her own country, she immediately determined to return. She was heartily living among those who were idolaters, and so she desired to return again among the Israelites, where the true God was known and worshipped.

The land of Moab, where they now lived, was only twenty or three days' journey from Jerusalem, the capital of Israel, or Palestine. If you will look on any good map of Palestine, you will find Moab south-east of Judea, lying along the eastern shore of the Dead Sea. On the same map, you may find the town or city of "Bethlehem, in the land of Judea," very near to Jerusalem, only five or six miles south of it. A great many interesting events have, at different times, taken place in Bethlehem. It was called the City of David, because he was born there; and he who was both David's son and David's Lord, even Jesus Christ the Savior of the world, was also born in Bethlehem. The star which guided the wise men of the east to find him, came and stood over this city, and led them to the very place where he was born.

At this same place the mother-in-law of Ruth had formerly lived, before the famine in the land of Israel had compelled her and her husband, with their two sons, to go among the Moabites. Now Naomi was determined to return to her former friends. She thought of Bethlehem, and of all that had been so pleasant to her there, and especially of the privileges which she would then enjoy, of living with one who worshipped the true God and kept his laws; and her soul panted for the privilege of again keeping God's sabbaths, and enjoying his ordinances, as in former years.

Idolaters are generally very wicked; and if you or I had to live among them for a few years, and witness all their abominable and bloody rites, and their gross debauchery, it is quite certain we should wish to get back again. Do you never think of your privileges and obligations in this respect, when compared with the poor heathen? That verse of the hymn describes it justly:

"Let heathens to their idols haste,
And worship wood and stone;
But my delightful lot is cast
Where God is truly known."

As both Orpah and Ruth, the daughters-in-law of Naomi, had been born in the land of Moab, and never had known any thing of the service of the true God, except what they had learned in her family, it was natural enough to suppose they would wish to remain among their own kindred. Naomi seemed to expect this, and made up her mind to go without them. But when she was very kindly taking leave of them, and wishing them happiness after her departure, even praying the Lord to bless them, and deal kindly with them, as they had dealt with her, they both offered to go along with her to the land of Israel. At first she did not seem willing to have them go; she told them several things adapted to discourage them, and again took her leave of them.

Up to this time these two daughters-in-law had seemed very much alike. Both had been kind, respectful, and in their professions had evinced willingness to accompany Naomi to her former home. But now, on this second opportunity which was afforded her, Orpah kissed her mother-in-law and bade her adieu, while Ruth cleaved to her more closely. Wm. Naomiah pointed out to Ruth the example of Orpah, and called on her to follow her sister-in-law back again if she chose—to live with her native people and their idol gods, who nobly answered, "Entreat me not to leave thee, or to return from following thee: whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will be buried. The Lord do so to me, and more also, if I should but leave thee and me." (Ruth 1, 16, 17.)

A Lesson from the Acorn.

ABOUT BELIEVING WHAT WE DO NOT UNDERSTAND.

When reading the Bible, we sometimes meet with what we cannot understand. Now, it is certain that all humans are full of "mystery," and Satan is always glad of an opportunity to make the most of our bad, proud disposition. We do not like to believe what we cannot understand; and yet "without faith it is impossible to please God."

Suppose I were to say to you, Plant this acorn; and if it live, it will become an oak;—would you believe me?

"Yes, to be sure I would," you say. "Don't I know that oaks grow from acorns?"

You do. You have been told so, and you have seen the acorn fall from the oak, and have pulled up a young plant, with the shell of the acorn still hanging to the root. But suppose I were to meet a person who had never seen anything of the sort, nor knew anything about the growth of vegetables, and were to show him a handful of acorns, and say, See here! if you put these small acorn things in a hole, they may one day be made into great ships; or yield food enough every year to fatten ten hundred swine; or provide beams and floors, tables and chairs, for a whole village;—would he not think that I wanted to deceive him?

"I dare say he would, indeed." The change is so wonderful that nobody would believe it; and even as it is, nobody can explain it, though it is not possible to deny what we see with our own eyes every day. God requires us to believe some things which as yet we cannot fully perceive; because, as the Apostle says, we now see through a glass darkly, yet the Lord can enable us to believe, without seeing them.

You are told, that by the sin of one man the whole world is become sinful; and by the death of another One sin is forgiven, and man made holy and happy again; and our believing this is necessary to our salvation. In "the man Christ Jesus, dwelt the fullness of the Godhead bodily,"—that is more amazing than that the oak should dwell in the acorn; but God tells you that it is so; and faith assures you that what God says is, and must be true. "The blood of Jesus Christ cleanseth from all sin;" you know not how; but your sin will never be cleansed unless you believe it. Satan knows all this very well, and will do all in his power to keep you from believing. But look on the acorn, and be humble. Acknowledge how ignorant, blind and weak we are; and from the least of God's visible works, learn how necessary it is to pray for

faith, that you may believe the words by which you shall be made wise unto salvation.—*Child's Word.*

Title of the New Testament.

The title Testament, which is given more especially to this latter part of the Holy Scriptures, is taken from a Greek word, which properly signifies covenant. It is translated testament in Matt. 26, 28; Heb. 9, 15—17, but covenant, Heb. 8, 7—9, and in most other places. The Christians, in the primitive ages, adopted the present title for this volume of the Scriptures, because it records the free promises of God's covenant mercy and grace to penitent and believing sinners: these promises being ratified by the death of Christ, as a sacrifice for the sins of the world. It is not improperly called the New Testament, because it comprises those sacred writings which the heavenly inheritance of Christians is sealed to them, as the adopted sons and daughters of God Almighty, through Jesus Christ, Heb. 9, 15—17.

The books of the New Testament are twenty-seven in number; and they are commonly classed in three divisions, historical, doctrinal, and prophetic. Of the first class are the gospels according to the records of the evangelists Matthew, Mark, Luke, and John, and the Acts of the Apostles. The second includes twenty-one epistles, or letters, which were addressed by the apostles to several of the first churches, and to individual Christians. The book of the Revelation constitutes the third division.

The term gospel is more generally applied to the writings of the four evangelists, containing the histories of the life and ministry, the death and resurrection of Jesus Christ our Saviour; but it is sometimes applied to the whole New Testament. The word gospel is formed from two old Saxon words; the first *god*, signifying good, and *spel* signifying a speech or tidings; it is intended to denote the glad tidings of divine forgiveness and eternal salvation by Jesus Christ, which God has commanded to be preached and sent to all nations and people upon the earth.

The Names of the Holy Land.

The small country, Canaan or Palestine, where the wonderful events recorded in the Bible took place, is about as large as Vermont. It is situated on the eastern extremity of the Mediterranean sea, and has been known by various names. Canaan was its earliest title, so called from its first inhabitants, who were descendants from Canaan the fourth son of Ham. It is first mentioned in the Bible in God's command to Abraham and his father to "depart Ur of the Chaldees, and go into the land of Canaan."

The Promised Land, or "Land of Promise," is given to it in the Old Testament before the descendants of Abraham gained possession of it, and while the good old patriarch only by faith "sojourned in the Land of Promise, as in a strange country."

It is called "Land of Israel," because it was the territory divided among the twelve sons of Jacob, or Israel. Judah, or "Judea," originally meant only the land occupied by that tribe; but after the scattering of the ten tribes, and the return of Judah and Benjamin from the Babylonian captivity, it was applied in an indefinite manner to the whole country.

The title "Holy Land" is a Christian, rather than a Jewish name, though the prophet Zechariah says, "The Lord shall inherit Judah, his

portion in the Holy Land." The general use of the name, however, dates from the time of the crusades, who considered it holy, because hallowed by the footsteps of our Lord. Palestine is the name by which it is now set down on our maps. This word does not occur in the Hebrew, but it is derived from Philistia, a step of land on the sea-coast, once inhabited by the Philistines. As Canaan was the promised Land of the Israelites, so Heaven is sometimes called Canaan, or the Promised Land of the Christians.

Sweet fields beyond the swelling flood
Stand dressed in living green;
So, to the Jews, old Canaan stood,
While Jordan rolled between.

Child's Paper.

For the "Herald of Truth."

Rejoicing in Hope.

Romans 12: 12.

Rejoicing in hope! oh how blest,
In every condition below,
The feelings of those possessed,
As onward through suffering they go,
In hope of a final release
From sorrow, and bondage, and fear,
United with Jesus their peer,
Who kindly speaks, "Be of good cheer!"

Rejoicing in hope of a home
In Heaven, at Jesus' right hand,
Encouraged, by faith they go on
In quest of that beautiful land,
Where fighting, and envy, and strife,
Eternally and ever shall cease,
No anger is known in that life:
In Heaven reigns grace and peace.

Rejoicing in hope of a crown
Which Jesus the Lord shall bestow
On all who the Savior have known,
And loved his appearing below.
A crown of everlasting delight
Shall grace the believer in Heaven,
And robes, purely washed and made white,
Shall unto God's children be given.

DANIEL BRENNEMAN.

Elkhart, Ind.

Good Friday.

To-day, dear Lord, thy blood was spilt,
To buy the pardon of our guilt;
Oh! may I sink in every heart,
And rend our hearts with painful smart.

Oh! may we view thee on the tree,
Agonizing for me and thee;
Covered there with sweat and blood,
Dying to bring us near to God.

The healing streams gush from his side,
The fountain opens for our need.
Oh, what love, great, amazing love!
What heart is it, that cannot move!

See him gasping; hear him crying,
"Come to me, ye sick and dying;
Without money, without price,
Oh, come and take the heavenly prize!"

Such sins as ours do justly claim,
The Lord, merciful to be slain,
Oh! that we could but understand,
The worth of Him who died for us;

Then would our hearts right humbled be,
When we look back upon the tree,
And view our Savior gushing life;
That we his glory in heaven might share.

This day, dear Lord, to us impart
Thy good spirit into our hearts;
That we may deeply humbled be;
And sing thy praise throughout eternity.

R. H.

The Gift of Jesus.

II.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

God so loved the world, that he gave his only-begotten Son, to be loved in as the propitiation for our sins; and not for ours only, but also for the sins of the whole world." What love is this, that reaches down to the lowest depths of guilt, pollution, and ungodliness, and plucks the chief of sinners as brands from the burning of deserved wrath! "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He now appears before a guilty and unhappy sinner as "the Lamb of God which taketh away the sin of the world;" and in so doing, he is the brightness of the Father's glory, as a God of love! He is able and willing to save the chief of sinners. He is the sufficient Redeemer of the lost; of every rank, condition, character, complexion, country, and age. Kings, princes, nobles, the opulent and powerful, are welcome to him; but the obscurest, weakest, poorest, most abject, retarded, despondent, and debased, are as welcome as they!

God so loved the worst of sinners, that he gave his Son to die for them! He so loved even murderers, adulterers, liars, harlots, thieves, swears, whoremongers, blasphemers, idolaters, persecutors, scoffers, infidels, and atheists, that he gave his only-begotten Son, that "whosoever" of them all should believe in him might not perish, but have everlasting life!

There never was love like this manifested, throughout the whole universe. The love of God has been manifested to our lost world in a thousand and other things, but in the gift of his only-begotten Son, and in his ransom, and his redemption, and his deliverance from condemnation, and the wrath to come, there is no more manifest love of God, but only one way of being saved. Christ says, "I am the way." What love God has manifested in giving his only-begotten Son, that whosoever believeth in him should not perish! Dear friend, does not whosoever mean you?

God so loved the world, that he gave his only-begotten Son, to be believed in as the living Jesus, and the life of our souls. "He that believeth on the Son hath everlasting life." The first of the first truths—the first Sabbath desecration—how easy it seemed to the wanderer to retrace his steps and regain the straight path from which he had only begun to swerve! Was it easy? Alas! almost impossible.

That first ungentle word wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required; and now how wide the breach, how loudly the heart that once so tenderly loved so tenderly, that confided so trustfully! The first evening which witnessed our neglect of the Bible, our omission of prayer—to what a long, weary denunciation it led the way! Alas, tempted heart, let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step the rapidly descending path of sin; and that we may resist successfully, let us seek strength from one who was in all points tempted like as we are, yet without sin.—*Presbyterian Banner.*

For the Herald of Truth. On the Death of Cousin Maria.

She whom we loved has passed away,
Hath down to realms above,
To dwell with Jesus evermore,
The friend she so much loved.

She was too good, too kind, too pure,
To long remain on earth,
And now alas! one vacant chair
Around our family hearth.

But just a few short weeks ago,
Around her mother's bed,
Shy by her kind and soothing way
Days of light ever shed.

Though her we sadly miss on earth,
Around her mother's bed,
She'll meet those who've before her gone,
Who now in glory dwell.

Grieve not then for departed ones
Who heavenly angels swell:
Oh how her face with glory beamed,
As she hid all farewell.

COSMIN NELLIE.

Freese's Store, Stark Co.,
Ohio, 1864.

"Why Stand Ye Here all the Idle?"

MATT. 20: 6.

Why standest thou all the day idle?
O deceiver on life's tossing sea!
The billows of Time ever drifting
Thy soul to Eternity?
Awake to the peril around thee,
Ere lightnings of wrath justly gleam;
A haven of rest is before thee,
Press onward! pause never to dream.

Why standest thou all the day idle,
Young soldier, 'mid conflicts with sin?
Arouse thee to guard on this armor,
"Thy only the bravest who win."
Stay not, though all round thee should
perish.

And leave thee alone in the fight,
There is one who will ever be near thee,
If faithful and true in his sight.

"Why stand ye here all the day idle?"
Thus Nature a sermon would preach,
Each leaflet and blossom upspringing,
Sweet lessons of industry teach—
All round thee behold new creations
Of beauty, toadden the heart,
Our bountiful God, never weary,
New blessings delights to impart.

"Why stand ye here all the day idle?"
"Do work every day in my vineyard,
Whosoever is right I will pay"—
Know ye not in the blissful hereafter
Bright crowns to the faithful are given?
Life's labors will give, joy eternal,
And rest, shall be ours in heaven.

Then why standst thou all the day idle?
For each there is something to do.
"The fields are all white to the harvest,"
But truly "the laborers are few"—
Let us seek with an earnest endeavor
Our mission on earth to fulfill—
Be it lofty, or never so humble,
Let us work with a hearty good will.

S. S. TIMES.

Prayer.

Ere the morning's busy ray
Call you to your work away
Ere the silent evening close
Your wearied eye in sweet repose
To lift your heart and voice in prayer
Be your first and latest care.

Charity is the regulation overcoat of the Christian soldier.

Conference in Virginia.

For the Herald of Truth.

On the 31st of March, in Con
Township, Lancaster County, Pa
inflammatory rheumatism, wife
Preacher and Bishop Peter Ebers
aged 73 years, 2 months, and 16 da
Her remains were buried in the fam
graveyard on the 3d of April. Fun
addresses were delivered at Good
Meeting-house by the writer and B

In the latter part of March, from injuries caused by a fall from a sleigh accidentally thrown over, near Ber C. W., wife of Peter Dunke. She died in 24 hours after the accident.

On the 6th of April, in Waterloo C

Letters Received.

Kulp \$5.00; Benj. Kolb \$1.50; Pre Ann
Herr \$1.00; Lewis Ridenour \$1.00; Pre
Hartman; Abm. Good; John S. Frank;
Lalshaw, Sen.; Isaac Schmucker \$1 50;
Blough \$1.50; Jacob Esheleman \$1 50; Ja
Martin, Jr.; Agnes Hartman \$2 00; Jos
Zook \$1.00; Pre. John Thut; Jacob L. H
er; John D. Sengenist \$1.00; Henry
Stoltzfus \$1.50; Daniel Brenneman \$4
Henry Walter; C. Brenneman 2 \$1.00;
K. Cassel \$2.10; Pre. Henry S. Bower \$1
A. M. Boyer \$1.00; Pre. John Snyder \$1
John M. Christopfel \$2.50; Jacob Y. Rh
\$10.00.

J. J. Kaufman,	"	B & O
Sarah D. Stutzman,	"	"
Mary Ann Miller, Goshen	"	"
John Stollen,	"	"

.00;	Missouri.	
.50;	Benjamin Schantz, Wellsville	E A
ants	Kansas.	
	Solomon Kauffman, Mineral Point	E A

A proud man is one whose mind is puffed up with an exalted opinion of himself, commonly esteeming him

Mark 7: 22.

Its originator is Satan, who was the first that fell thereby. And because he was the first, he made the fall toward man who was created noble and glorious he came humbly to to our mother Eve and with cunning and deceit persuaded her, that she should "not surely die" by eating of the forbidden fruit, and that she might be like God, and that he had planted in her heart the seeds of pride for by persuading her that herself and Adam, by eating of the fruit, would become wise like God, he excited in her the seeds of pride, and thus he said "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and gave it, and gave it to her husband, and he did eat. And the eyes of them both were opened, and they knew that they were naked." Hence, from sin arose the necessity of wearing clothes. How could they have remained in their original state, if they remained steadfast in humility, they would not have fallen.

Thus by pride man fell, and it is only through humbleness of heart that he can be restored. I can here clearly see the origin of all sin, and of all pride, is. I think it may justly be called the Serpent's seed, which was planted in our first parents, and from them all their posterity are infected.

armed with instruments of death! The tables also are often strewn over with likenesses of mortal and deceased persons, which parents, children, and friends had got taken, although it is written, "Thou shalt not bow down to any thing made with hands," Deut. 4: 16, and 5: 8. These little pictures must also be very often looked at and exhibited to others. This, I fear, is "lust of the eyes," Rom. 7: 7, where we were so intent on regaining the "lost image," that we were willing to labor that Christ may be formed in us! I believe sincerely that, in this image of God effectually and truly formed within us, we shall feel the difference between the good and perishable likenesses. Again, an evidence of pride is also seen in the costliness and extravagant manner of serving tables, each one desiring to be equal or, if possible, to surpass the others in making great and costly bestowing needless munitions and acts of politeness in imitation of the higher and fashionable classes of the world. Evidences of pride may also be seen in the costly and splendid apparel worn at the tables, and in many other ways that cannot be here enumerated.

But especially does pride, while dwelling in the heart, manifest itself very plainly in the manner of dress, in which poor dying mortals strive, often

see whence the origin of the great evil, pride, is. I think it may justly be called the Serpent's seed, which was planted in our first parents, and from them all their posterity are infected

As Moses invited his friend Hobab,

even so Christ is now lovingly calling, not only one or a part, but the whole human family. He died for all, and therefore, as the apostle John says, "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Is it not so, who now says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Here it is signified that before our redemption we are under a heavy yoke; but he is willing to remove the heavy burden, and is offering us a yoke which is easy to bear. If we now refuse to accept it, we can never enter into the kingdom of Heaven, any more than the rebellious Israelites could enter into the promised land. Know, therefore, all of you, that our entrance into everlasting rest depends also on our conditions. "Except ye repent, ye shall all likewise perish;" and again, "I will unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Come, therefore, dear friends, at once; and say not, "I will not go." You must become willing to forsake lands and kindred to follow Christ, or, he can not save you. He says, "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Moses did not drive the Israelites out of Egypt but kindly led them. Even so Christ will not drive you, nor compel you to follow him; but he kindly invites you to the fountain of living waters, which you have forsaken. The Lord is calling from Heaven, "Ho, every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It is a free invitation, a free gift, and free salvation. There you can partake of the water of life freely. Will you, then, not come and follow him who has saved us and called us with a holy calling? I pray you, therefore, in Christ's stead, to come while the Lord of Heaven is calling you, while Christ and his word, his apostles, and all the true ministers of the gospel are calling and warning you. I also, as a weak instrument in the hands of God and cordial friend to you all, an calling on you to come and go with us; and it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee; for the Lord hath spoken good concerning Israel. Yea, it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We are commanded by the Lord to call you, to tell you that all things are ready, and to bid you come; for it is your Father's good pleasure to give you the kingdom. If you will come and follow him, serve and obey him in truth and sincerity till death, you shall be crowned with the crown of everlasting life. But if you will not come, we are also commanded to tell you that will shortly and certainly be your fearful doom; namely, that the Lord Jesus, who redeemed you and died that you might live, "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then there will be a final separation: so the Lord instructed the angels from the Egyptians, and "as a shepherd divideth his sheep from the goats," so the Lord will separate the righteous from the wicked. Then will

he say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but to those on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Then you who have refused the Savior must go for ever from the presence of the Lord and from all your dear friends who have obeyed the call to follow Christ and to serve him. You must go into that "lake which burneth with fire and brimstone," where the "worm dieth not and the fire is not quenched." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," because you would not come and accept the invitation.

Therefore, I do again beseech you, as I were on my bended knees, that you would hearken to your Redeemer and turn, that you may live. I entreat you that have lived in ignorance, carelessness, and were addicted to this day; you that are drowned in the cares of the world, thoughtless of God and eternal glory; and that are enslaved by your fleshly desires of meats, drinks, sports, and lusts; and all you that know not the necessity of holiness, that never were acquainted with the sanctifying work of the Holy Ghost on your souls, that never embraced your blessed Redeemer by a lively faith and a grateful, thankful sense of his love, and that have never felt that God and Heaven are of great value and deserve a heartier love than your earthly prosperity and the things below. I earnestly beseech you, not only for my sake, but for the Lord's sake and for your souls' sake, that you go not one day longer in your present course; but that you look about you, and cry to God for converting grace, that you may become new creatures and escape the plagues that are just before you. If you ever do any thing which I may request, let it be this, that you turn from your evil ways and live. Though you deny me any other favor that I may ever ask of you, yet grant me this favor, that you permit me to prevail on you to turn to God; but deny us this, I care not for any thing else you can do for me, for I never do any thing which the Lord, who made you, and died that you may live requests of you, refuse not to give him your heart. If you deny him this, he will not accept any thing else that you can do. If you have him ever to hear your prayers, to grant your petitions, or to speak peace to you in the hour of death and in the day of judgment, or to comfort you in any of your extremities, deny him not now in the day of your prosperity." Believe it, my friends: death and judgment, Heaven and hell will be other matters when you come near them, than they seem to carnal eyes afar off. A message, such as I now bring you, should make it well worth regarded, into regardful hearts. I hope I have now done my part, have cast the seed at God's command; but God only can give the increase. I can do no more than bring the message: I cannot make it effective in your hearts: I cannot do your part to receive it into your heart and consider it, nor can I do God's part to open your hearts to receive it: I cannot open to your sight Heaven or hell, nor give you new and tender hearts. If I could do anything more for your conversion, I hope I should freely do it.

"But," O thou that art the gracious Father of spirits, then hast sworn thou dearest not in the death of the wicked, but rather that they turn and live: deny not thy blessing to the earnest, serious and directions; and suffer not

thine enemies to triumph in thy sight, and the great deceiver of souls to prevail against thy Son, thy Spirit, and thy word. Oh, pity poor, unconverted sinners that have no hearts to pity or help themselves. Command the blind to see, the deaf to hear, and the dead to live, and let not sin and death be able to resist thee. Awaken the secure; resolve the unresolved; confirm the wavering: let the eyes of sinners that read these lines be next employed in weeping over their sins: bring them to the Lord's bath: life; and let them, before their sins have brought them to perdition. If thou say but the word, these poor endeavors shall prosper to the winning of many a soul to their everlasting joy and thine everlasting glory. Amen."

GEORGE BRENNEMAN.

Delphos, Ohio.

The Two Ways.

The gospel sets before us life and death. Truth in Jesus is the way of life; rejection of him is the way of death. Hence St. John says, "He that hath the Son hath life; and he that hath not the Son of God hath no life."

Our Savior also declares, in language too plain to be misunderstood, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

All who receive the Lord Jesus Christ by a true and living faith are in the way of life. They enter by that new and living way which he hath consecrated for us; and persevering in that way, they shall reach at length the heavenly Zion, and have right to enter by the gates into the city.

This way of life our blessed Lord represents as difficult to follow. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." This difficulty arises, not from the road itself but from the nature of those who walk in it.

The entrance is truly difficult to the awakened sinner, owing to the abounding evils of his heart. Grace, however, enables him to overcome these works of corruption, and to pass, by deep repentance and humble faith, through the strait gate. This is a blessed step towards eternal felicity.

But when in the way he finds it narrow; for his own desires being sadly mixed with evil, often wander beyond the limits of the way in which he is to walk. This grieves the Holy Spirit, wounds the conscience, and causes that warfare with sinful inclinations, which constitutes no small part of the fight of faith.

The believer strives to bring every thought into captivity to the obedience of Christ. But still, when he would do good evil is present with him, and often he is compelled to cry out, "O wretched man that I am, who shall deliver me?" Yet, this painful consciousness of evil is mortally overruled for good, leading him to the Strong for strength—to the Savior for salvation. He now learns by experience the evils of unbelief and mistrust. He is much in prayer for the guidance and help of the Holy Spirit; by whose influence and direction he is enabled to look up to Jesus under every trial, and to walk before him in love and child-like obedience.

Thus, to the humble pilgrim strength is imparted; realistic views of the faithfulness of Jesus are given; and he is made to rise superior to every discouragement, and to walk with increasing alacrity and joy along the path which leadeth unto life eternal.

How precious is the way of those who enter through the "wide gate" into the "broad way," pursue the course of their sinful desires, till having filled up the measure of their iniquity,

they come, as vessels fitted for destruction by their own wilful transgressions, into the place of everlasting torment.

What a painful consideration, that respecting the narrow way, "How there be that find it," while of the "wide gate," our Lord hath said, "many there be that go in thereto."

We are dying creatures walking on the verge of eternity. Each day brings us nearer to an eternal abode of happiness or misery. Two roads lie through the wilderness of this world. The one, at its beginning, is pleasant to carnal nature, being strewn with forbidden pleasures and sinful gratifications; but growing darker, and more crooked and thorny as it advances, it ends abruptly in everlasting death. The other, difficult at the first, requires many sacrifices and much self-denial; but gradually increasing in light and beauty, it terminates in the blissful regions of immortal glory.

Remember, in which of these roads are you now walking?—S. S. Times.

From the American Messenger.

Life's Journey.

Did you ever go a journey? "Oh yes, often." Did you make any preparation for it? "Of course; one cannot travel without thought or without preparation." True; but have you thought of your present journey, and made preparation for it? You are on the journey of life; you are going to the eternal world, and will soon reach the end of it: have you thought what it is to be? That world is different from this; and it is only here that you can prepare for it.

When you enter that strange world, you will need a friend, one who knows that world, one who will welcome you there, and with whom you can abide forever. Such a friend there is. He offers himself to you, and now is the time to secure his friendship. This friend is Jesus Christ. He loved you, and gave himself for you. He died to redeem you. He can take away your sins; he can guide you safely through the journey of life, sustain you in all its trials, and, when death comes, he will welcome you, if you trust in him, to the mansions of eternity. Will you secure his friendship, and be at peace with God? Your journey will soon end. "Flee to Jesus that it may end in peace."

W. J. M.

—In private we must watch our thoughts; in the family, our temper; in company our tongues.

Scripture Enigma.

Who from his youth the holy Scriptures

learned?

Who messengers to great Elijah sent?

Who the authority of Moses affirmed?

Who in a famine from his country went?

What prosperous man was by a little pained?

And who revolved the vengeance that he

planned?

Whose wife prayed for a boon at last obtained?

What man armed and led a warrior band?

Who long the parents' troubles felt?

Where did our blessed Savior fasting go?

Who should submit to be by wisdom led?

Who did the spirit of Elijah gain?

Whose cruelty filled many an infant tomb?

By whom was Israel's tyrant ruler slain?

Who in his longed-for garden heard his doom?

Who named her baby in her dying pain?

By these initials may we find

A precept, which forbids us seek

To hear, with a too curious mind,

The words which others chance to speak.

* Baxter.

Duty of Those who have Leisure.

Persons that are free from the necessity of labor are to consider themselves as devoted to God in a higher degree.

As no one is to live in his employment according to his own humor, or for such ends as please his own fancy, but is to do all his business in such a manner, as to make it a service to God; so those who have no particular employment, are so far from being left at greater liberty to live to themselves, to pursue their own humors, and spend their time and fortune as they please, that they are under greater obligations of living wholly to God in all their actions. They are those, of whom much will be required, because much is given unto them.

A slave can only live unto God in one particular way; that is, by religious patience and submission in his state of slavery. But all ways of holy living, all instances, and all kinds of virtue, lie open to those who are masters of themselves, their time and their fortune.

You are no laborer, or tradesman; you are neither merchant nor soldier; consider yourself, therefore, as placed in a state in some respect like that of good angels, who are sent into the world as ministering spirits, for the general good of mankind, to assist, protect, and minister for them who shall be heirs of salvation. For the more you are free from the common necessities of men, the more you are to imitate the higher perfections of angels.

You have been obliged by the necessities of life, to wash clothes for your maintenance, or to wait upon some one, that demanded all your labor, it would then be your duty to serve and glorify God, by such humility, obedience, and faithfulness, as might adorn that service of those who are so highly recommended to your care, to improve that one talent to its greatest height. That when the time came that mankind were to be rewarded for their labors by the great Judge, you might be received with a well done good and faithful servant, enter then into the joy of the Lord.

But as God has given you five talents, as he has placed you above the necessities of men, as he has made you the happy liberty of choosing the most exalted ways of virtue. As he has enriched you with many gifts of fortune, and left you nothing to do, but to make the best use of variety of blessings; to make the most of a short life, to study your own perfection, the honor of God and the good of your neighbor; so it is now your duty to imitate the greatest servants of God, to inquire how the most excellent spirits have lived, to study all the arts and methods of perfection, and to set no bounds to your love and gratitude to the bountiful Author of so many blessings. It is now your duty to turn your five talents into five more, and to render him your time, leisure, health, and fortune, may be made so many happy means of purifying your soul, improving your fellow creatures, and of enjoying you to the greatest of glories in heaven.

Let your own soul be the object of your daily care and attendance. Be sorry for its impurities, spots and imperfections, and study all the holy arts of restoring it to its natural and primitive purity. Delight in its service, and beg of God to adorn it with every grace and perfection. Nourish it with good works, give it peace in solitude, get strength in prayer, make it well with reading, cultivate it by meditation, make it humble with love, sweeten it with humility, humdle it with patience, enliven it with psalms and hymns, and comfort it with frequent reflections upon future glory. Keep it in the presence of God, and teach it to

imitate those guardian angels, who, though they attend to the lowest human affairs, yet always behold the face of our Father which is in heaven."

This is your profession. For as sure as God is one God, so sure it is, that he has but one command to all mankind, whether they be bond or free, rich or poor; and that is, to act up to the excellency of that nature which he has given to them; to live by reason, to walk in the light of religion, to use every thing as wisdom directs, and dedicate every condition of life to his service.

The reason why we are to do any thing as unto God, and with regard to our duty, and relation to him, is the same reason, why we are to do every thing as unto God, and with regard to our duty, and relation to him. That which is a reason for our being wise and holy in the discharge of all our business, is the same reason for our being wise and holy in the use of all our money. As we are to live in every place, as in his presence; we must use every thing, as that which belongs to God.

Either this piety is to go through every way of life, and to extend to the use of every thing, or it is to go through no part of life. If we might forget ourselves, or forget God, at any time, or in any place, it would be as lawful to do the same, at every time, and every place.

If, therefore, some people fancy that they must be grave at church, but may be silly at home; that they must live by rule on Sunday, but may spend other days by chance; that they must have some times of prayer, but may waste the rest of their time as they please; that they must give some money in charity, but may spend the rest as they have a mind; such people have not enough considered the nature of our nature. For he that, upon principles of reason, can tell why it is good to be wise and heavenly minded at church, can tell that it is always desirable, to have the same tempers in all other places. If that truly knows, why he should be sober at church, he will know it is never allowable to throw any time away. He that rightly understands the reasonableness and excellency of charity, will know that it can never be excusable to waste any money in pride and folly, or any needless expenses.

If any one could show, that we need not always act as in the divine presence, that we need not consider and use every thing, as the gift of God, that we need not give to his glory, and make religion the rule of all our actions, the same arguments would show, that we need never act as in the presence of God, nor make religion and reason the measure of any of our actions.

If therefore we are to live unto God at any time, or in any place, we are to live unto him at all times, and all places. If we are to use any thing as unto God, we are to use every thing as his gift. If we are to do any thing by strict rules of reason and piety, we ought to do every thing in the same manner. Because reason, and wisdom, and piety, are as much the best things at all times, and in all places, as they are at any time, or in any place.

It is our glory and happiness to have a rational nature, that is endued with wisdom, and is capable of imitating the divine nature; then it must be our glory and happiness, to improve our reason and wisdom, to act up to the excellency of our rational nature, and to imitate God in all our actions, to the utmost of our

power. They therefore, who confine religion to times and places, and some little rules of retirement, who think that it is being too strict and rigid to introduce religion into common life, and make it give laws to all their actions and ways of living, not only mistake, but they mistake the whole nature of religion. For surely they mistake the whole nature of religion, who can think any part of their life is made more easy, for being free from it. They may well be said to mistake the whole nature of wisdom, who do not think it desirable to be always wise. He has not learned the nature of piety, who thinks it too much to be pious in all his actions. He does not sufficiently understand what reason is, who does not earnestly desire to live in every thing according to it.

If we had a religion that consisted in absurd superstitions, that had no regard to the perfection of our nature, people might well be glad to have some part of their life excused from it. But the religion of wisdom is only the refinement and exaltation of our best faculties, as it only requires a life of the highest reason, as it only requires us to use this world as in reason it ought to be used, to live in such tempers as are the glory of intelligent beings, to walk in such wisdom as exalts our nature, and to practice such piety, as may raise us to God: who can think it grievous, to live always in the spirit of which religion, to have every part of his life full of it, but he that would think it much more grievous, to be as the angels of God in heaven?

It is an immutable law of God, that all rational beings should act reasonably at all times, and in all places, or in the use of some particular thing, but at all times, in all places, and in the use of all things. This is a law that is as unchangeable as God, and can no more cease to be, than God can cease to be a God of wisdom and order. When therefore any being that is endued with reason does an unreasonable thing at any time, or in any place, or in the use of any thing, it sins against the great law of its nature, and against God the author of that nature. They therefore, who plead for indulgences and vanities, for any foolish fashions, customs and humors of the world, or for the misuse of our time or money, plead for a rebellion against our nature, and a rebellion against God.

When therefore you are guilty of any folly or extravagance, or indulge any vain temper, do not consider it as a small matter, because it may seem so, if compared to some other sin; but consider it as it is, acting contrary to your nature, and then you will see that there is nothing small that is unreasonable. Because all that is unreasonable are contrary to the nature of all rational beings, whether men or angels. Neither of which can be any longer agreeable to God, than so far as they act according to the reason and excellency of their nature.

The infirmities of human life make such food and raiment necessary for us, as angels do not want; but then it is no more allowable for us to turn these necessities into follies, and indulge ourselves in the luxury of food, or the vanities of dress, than it is allowable for angels to act below the dignity of their proper state. For a reasonable being, and a wise use of our proper condition, is as much the duty of all men, as it is the duty of all angels and intelligent beings. These are not speculative flights, or imaginary notions, but are plain and undeniable truths. They are founded on the nature of rational beings, who as such are obliged to live by reason, and glorify God by a continual right use of their several talents and faculties. So that though men are not angels, yet what they know for what ends, and by what

rules men are to live and act, by considering the state, and perfection of angels. Our blessed Savior has plainly turned our thoughts this way, by making this petition a constant part of all our prayers, "Thy will be done on earth as it is in heaven." A plain proof that the obedience of men, is to imitate the obedience of angels, and that rational beings on earth, are to live unto God, as rational beings in heaven live unto him.

When therefore you would represent to your mind, how Christians ought to live unto God, and in what degrees of wisdom and holiness they ought to use the things of this life; you must not look at the world, but you must look up to God and the society of angels, and think what wisdom and holiness is fit to prepare you for such a state of glory; you must look to all the highest precepts of the gospel; you must examine yourself by the spirit of Christ; you must think how the wisest men in the world have lived; you must think how departed souls would live, if they were again to act the short part of human life; you must think what degrees of wisdom and holiness you will wish for, when you are leaving the world.

Now this is not over-straining the matter, or proposing to ourselves any needless perfection. It is but bravely complying with the apostle's advice, where he says, "Finally, brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For no one can come near the doctrine of this passage, but he that proposes to himself to do every thing in this life as a servant of God, to live by reason in every thing that he does, and to make the wisdom and holiness of the angels, the rule and measure of his desiring and using every gift of God.—*Wm. Linc.*

Thy Blood was shed for me.

God of my salvation, hear,
And help me to believe:
Simply do I now draw near,
Thy blessing to receive;
Full of guilt, alas! I am,
But to thy wounds for refuge beg;
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

Standing now as newly slain,
To thee I lift mine eyes;
Balm of all my grief and pain,
Thy blood is always nigh.

Now as severely, the same
Thou art and wilt for ever be;
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

Nothing have I, Lord, to pay,
Nor can thy grace procure:
Empty stand me not away,
For I, thou knowest, am poor;
Dust and ashes is my name,
My all is sin and misery;

Friend of sinners, spotless Lamb,
Thy blood was shed for me.

No good work or word, or thought,
Bring I to buy thy grace;

Darling! accept, unfeignedly,
Thy proffer'd sacrifice;

Coming as I first have,
To take, and not to lose thee;

Friend of sinners, spotless Lamb,
Thy blood was shed for me.

Savior, from thy woe I do rely
I never will be parted;

Here will I ever abide,
When thou art in heaven;

Till my peace I see in him,
Thou only shalt be all my plea,

Friend of sinners, spotless Lamb,
Thy blood was shed for me.

Correspondence.

For the Herald of Truth.

A Journey

FROM CHICAGO TO COLUMBIANA, OHIO.

I left home on Wednesday evening, the 10th of May, and took the cars on the Pittsburgh & Fort Wayne R. R. for Columbiana, Ohio. At Warsaw I met Bros. Peter Lehman and C. Culp and family, the former from St. Joseph Co., the latter from Elkhart Co., Ind. At Lima Bros. J. M. Brenneman joined us. At Mansfield we met Bish. Jacob Wisler and wife. A number of other brethren also took the cars at Wooster and other points. We reached Columbiana at about one o'clock on Thursday P. M., and were kindly received by brethren from the neighborhood.

CONFERENCE.

On Friday morning, May 18th, the brethren met early at Oberholtzer's Meeting-house, to attend the annual services of John H. Bixler (see deaths in another part of this paper).

After the funeral, according to previous appointment conference met. There were present twenty-five ministers, nine of whom were deacons, and also several deacons. Among the older bishops were Abraham Rohrer from Medina Co., Ohio, and Nicholas Johnson from Fayette Co., Pa.

The principal papers discussed and decided upon were as follows:

1. Ministers should be very cautious in their public ministrations that they teach and preach the word of God in its purity and simplicity.

2. The brethren should seek to maintain, in their life and conduct a proper regard to the teachings of the Gospel and not mingle with the world in going to elections, or taking any part in political meetings, political disputes, discussions or conventions. Neither should they hold office, swear oaths, use the law, or take any part in any way in military organization, or military demonstrations of any kind.

3. No brother should be allowed to be a member of any secret organization.

4. They should also keep themselves aloof from celebrations, fairs and all other civil and unchristian demonstrations which are now so prevalent throughout all parts of the country.

5. Bishops, ministers, and deacons should at all times seek to work together in love, unity, and harmony, to the upbuilding of Christ's kingdom upon earth. They should endeavor to stand by each other and help each other in the discharge of their several duties, that they may set a good example to their flocks and preserve the brotherhood in unity.

6. It was decided upon as an established rule of the Church that the brethren should not take more than six per cent interest on money loaned, for the reason that this is interest and oppressive. It was further recommended to lend to the honest poor and needy without any interest, yet to lend to the upright in heart, hoping for nothing.

7. It was considered highly important, that parents should be earnest and zealous in teaching their children the true principles of Christianity and religion, that they should exhibit and inculcate in the lives of their children, and that they might be better preserved from the temptations of the world, and avoid the danger of their being misled by other associations and schools, where they are oftentimes taught to despise the faith of their fathers, and fall into the pride and follies of the world, it was considered beneficial and recommended, that Sunday Schools be established and maintained by our own churches, and

in all cases, where such schools are organized, the ministers and deacons should be present to lead them, or if no minister or deacon be present, other brethren shall take charge and see that they are properly conducted.

8. It was recommended that evening meetings on account of the disorder which generally prevails at them, should be avoided, except on special occasions.

9. It was considered right and scriptural to affirm, but not to swear an oath from what is said in Matt. 5: 34-37.

10. It was also recommended that the brethren and sisters should strive to avoid all vain indulgence in dress and appearance, and at all times endeavor to walk humbly, and evince in all their doing a meek and humble spirit.

11. It was also strictly enjoined upon all ministers that they should adopt no new measures in their churches without first obtaining the consent of the church and conference.

The greatest love, unity and harmony of feeling characterized the entire session. The conclusions were concurred in by all present, and it is to be hoped that all the brotherhood will use their endeavors to abide by and carry out the above conclusions.

On Saturday, May 19th, meeting had been appointed at two different places. At Nold's Meeting-house, where we were present, a sermon was preached by the brethren Jacob Wisler and J. M. Brenneman from Titus 2; after which lots were drawn for a deacon. The lot fell on David Weaver. May the Lord bestow his rich blessing upon him, and strengthen him in the work which He has given him to do.

On Sunday, May 20th, we met again at Oberholtzer's Meeting-house, where Elias Weaver was buried in the morning, after which the services of the day were commenced and the communion of the Lord's supper was celebrated, and the washing of feet observed.

There is in this vicinity a pretty large congregation; they have three meeting houses and five ministers. They have meeting three Sundays out of every four. It was truly encouraging to see the earnest and zealous spirit manifested by the brotherhood in this neighborhood.

Much sickness has prevailed among the people here, during the last eight or nine months, and many have been called from time into eternity. There are in the graveyard at Oberholtzer's Meeting-house twenty six newly made graves, all of which have been made since August last; and nearly all have been filled with those who have died of typhoid fever. The fever is still prevailing to some extent.

On Monday the 21st we took our leave of the dear brethren here, feeling much encouraged by the kindness and love which they manifested towards us, and would take this occasion to express our heartfelt thanks to them for the same.

Arriving at Pittsburgh, we took the cars on the Penn. Cent. R. R. for Philadelphia. Here we had the unexpected privilege and pleasure of meeting one with whom we were not hitherto personally acquainted, but with whose name and writings we as well as the readers of the *Herald of Truth* have been for some time somewhat familiar; namely, our old friend and brother Shem Zoak of Millin County, Pa., with whom we had a pleasant conversation, as the cars here swiftly sped on toward the faith of their fathers, and fall into the pride and follies of the world, it was considered beneficial and recommended, that Sunday Schools be established and maintained by our own churches, and

in the meantime visiting some of the brethren and sisters in the vicinity.

On Wednesday the 22nd we started for Philadelphia. Bro. Nisley accompanying us, where we arrived in due time and as we proceeded into the city we stopped to see Fairmount Water-works and also visited the Blind Asylum, where we witnessed the various branches of manufactures, carried on by the inmates of the institution, such as making brooms, brushes, knitting, &c.

On Thursday the 24th we left Philadelphia, came to Bucks Co., and proceeded immediately to Line Lexington Meeting-house, where a meeting had been held by the brethren Brubaker and Shenk from Mt. Joy, Lancaster Co. Here we also met Bro. J. K. Nisley and many other friends, brethren and sisters.

In the afternoon of the same day we had an appointment at the same place, which was well attended. The next day we attended at Doylestown and on Saturday the 29th at Deep Run. This is one of the oldest and largest congregations in this country. The meeting-house is a substantial stone building, and was on that day to be dedicated to the Lord, according to the date on one of the corner stones.

On Sunday the 27th our appointments were in the forenoon at Perquese and in the afternoon at Gehman's. Both these meetings were well attended, inasmuch as the forenoon was rainy and unpleasant.

In the evening we went home with Bro. Abel Hornung, who took us to Bishop Jacob Kulp's where we remained all night.

On Monday the 28th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Tuesday the 29th the weather was somewhat cloudy and rained in the afternoon. Attended meeting at Franconia, in the forenoon and in the afternoon at Salford.

For the Herald of Truth.

A Visit to Indiana and Michigan.

I left home, on the 17th of April, and, arriving in Elkhart County, Indiana, remained there among the brethren over Sunday, during which time I had the pleasure of being present at four meetings, all largely attended. On Monday the 23rd, I left company with Bro. Daniel Brenneman and the brethren Kilmer and Meyer went in a conveyance of I. Yoder's to Samuel Yoder's, six miles west of South Bend in St. Joseph County. In this neighborhood, where we held meeting in a schoolhouse. There was a good attendance, and an attentive and quiet audience. The people in this place seem to have a great hunger and desire to hear the word of God, and there seems to be some prospect that a church may soon be formed here, as we shall see presently. After the meeting we returned to S. Yoder's, where we spent a while in religious exhortation and prayer. On Tuesday I. Yoder brought us as far as Niles, from which place we went by railroad to Kalamazoo, a distance of forty-eight miles, spending the night there. On Wednesday we went by stage to Kent County, Michigan, a distance of thirty-eight miles, where two flourishing congregations (about fifteen miles from each other) have recently been formed. Thursday forenoon we had meeting in Martin Good's meeting-house. In the

afternoon we went fifteen miles further to Bro. Keller's, who had but recently come from Canada. On the following day, we had meeting in their house.

In the evening Bro. Daniel had meeting in a school-house, at which I could not be present on account of having taken a severe cold. Saturday forenoon, where we witnessed the various branches of manufactures, carried on by the inmates of the institution, such as making brooms, brushes, knitting, &c.

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On Tuesday the 29th the weather was somewhat cloudy and rained in the afternoon. Attended meeting at Franconia, in the forenoon and in the afternoon at Salford.

On Wednesday the 30th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Thursday the 31st we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Friday the 1st of May we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Saturday the 2nd we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Sunday the 3rd we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Monday the 4th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Tuesday the 5th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Wednesday the 6th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Thursday the 7th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Friday the 8th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Saturday the 9th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Sunday the 10th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Monday the 11th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Tuesday the 12th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Wednesday the 13th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Thursday the 14th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Friday the 15th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Saturday the 16th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Sunday the 17th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Monday the 18th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Tuesday the 19th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

On Wednesday the 20th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

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On Friday the 22nd we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toamencin, where a large and attentive audience was present. The brethren there have just made arrangements to build a new meeting-house, the old one having become too small.

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the same place, and I felt greatly encouraged, being convinced that the Lord was with us with the power of his Spirit.

I now conclude with a hearty greeting of love to all the brethren and sisters, who may see this.

J. M. BRENNEMAN.

Elida, Ohio.

From Elkhart, Indiana.

Dear Bro. Funk:

I will inform you that, I with the brethren John M. Brenneman, Isaac Kilmer and William Moyer have just returned from a visit to the brethren in Kent Co., Michigan. For a long time it was my desire to visit the brethren there, but not until now was this privilege granted me, and I feel myself constrained by love to say that I feel myself unworthy of the love and kindness manifested towards us by the brethren and friends with whom it was our privilege to become acquainted.

To the dear brethren and sisters I would say, "Stand fast in the liberty wherewith Christ has freed you." Be kindly affectioned one to another in brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer."

Our hearts were made to feel and at parting, from those we learned to love as brethren and friends.

"How sweet the hours have passed away,
When we have met to sing and pray;
How loth I have been to leave the place
Where Jesus shows his smiling face."

DANIEL BRENNEMAN.

Letter from Dauphin Co., Pa.

Dear Brother Funk:

I have received the *Herald* a year and am well pleased with it. It is great satisfaction to hear from the brethren and sisters in other parts and how they are getting along. Besides we do not have meeting in our neighborhood very often, as there are not many brethren here, and we have 25 miles to our meeting house. But we hope and pray God that he may not cast us off. We are trying to work out our souls' salvation and hope that we may at last be gathered in a better place, where we shall sit at the right hand of God, and rejoice in him forever. Let us therefore give heed to the word of truth and not neglect the "one thing needful," for Christ also let us "as an example that we should follow his steps."

H. B. BOWMAN.

Haltz, Pa.

The Herald of Truth.

The Crops.

The wheat is much injured by the frost both in the state of Indiana and Ohio. In Pennsylvania the wheat and rye generally looks well and promises a good crop. There is also a fair prospect for fruit through the eastern portion of the latter state.

We also learn that the grain crops in Virginia look poorly.

No man is born into the world, whose work is not born with him. There is always work, and tools to work withal, for those who will.

Children's Column.

"Love one Another."

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd 'have them do to you?
Are you gentle to each other?
Are you careful, day by day,
Not to give offence by actions,
Or by any thing you say?

Little children, love each other,
Never give another pain;
If your brother speak in anger,
Do not let him to wrath again.
Be not selfish to each other,
Never mar another's rest;
Strive to make each other happy,
And you will yourselves be blest.

—Childs Paper.

From the Sunday School Times.

The Word of God.

By CATHERINE M. TROWBRIDGE.

When the worldling sees the child of God moved to tears or smiles by the revelations of the Word, how unsubstantial appears to him the sense of these emotions. "Give me something substantial to awaken my hopes and joys, something I can feel and handle, something that is not a thought, a dream, an idea," is the secret feeling of his soul.

How blind is the mind's eye which can only look through the eyes of the body. Such an one sees not, feels not that it is he who is pursuing the dreams, the shadows. They are fleeting as the evening glow on the mountain tops, but were they firm and enduring as the mountains themselves, which shall witness the passing away of thousands of generations, still would they be fleeting shadows by the side of that enduring Word, and the humblest heart built upon it. The mountains shall depart and the hills be removed, but the Word of God shall stand forever. No star of hope lighted shall ever set in darkness.

Trembling sinner, is there no promise there for you? There are many. If there were but this, "He, every one that thirsteth, come ye to the waters," it could not fail. Thousands have trusted it who are now walking by the river of life above. It has not failed them. It will not fail them through the ages of eternity. It is a part of the enduring Word. It is one cleft of the rock of eternal truth. You may hide there now. You may hide there forever.

Alas! how seldom do we cling to the Word until we have proved the uncertainty and frailty of much that we once regarded as satisfying and substantial. By nature we cling to the seen, not the unseen; to the temporal, not the eternal. It has been well said that disappointment is the greatest blessing God can send a man, when it is rightly met and used. If a man drowning at sea were clinging to what could not save him, refusing to let go his hold, would it not be a wave of mercy which should sweep him away from his grasp of that object and drive him to lay hold of the rope thrown him from the shore? So in life, repeated disappointments like waves after waves, loosen our hold, first of one object of worldly trust, and then another, until at last, if rightly used, they will lead us to let go of all and cling to the everlasting Word.

How precious, then, that word becomes! We feel that in a life of change and vicissitude this is the one firm rock on which we may stand, the one sure support to which we may cling. It is no longer an idea, an abstraction, but it is, instead, the only enduring thing within our grasp. The soul feeds upon it, lives upon it, rests upon it. Its language is, "Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart."

From the Visitor.

Brotherly Love.

Let brotherly love continue, Heb. 13: 1.

This is the language of the apostle Paul in writing to the Hebrew brethren. The language implies that the Hebrew brethren had been taught to love one another when they were received into the family of God. And wonder the apostle would admonish them to continue to love one another, as he had been a persecutor of the Christian churches, and no doubt had noticed the brotherly love so much noted among the first Christians, which was sweeter to them than life, and entering into that within the veil, to send his only begotten son into the world to redeem man from under the curse of a broken law, and to open up a new and living way. And by loving that way, and walking therein, we become free from sin, and in the end receive everlasting life. Our love may be based on various objects. It is said in the word of God, "that if any man love the world, the love of the Father is not in him." May God preserve us from cultivating that kind of love. We may love our worldly friends warmly and truly, and in return we are loved by them, which is our reward. The object of our love being of an earthly character, God is not honored, and we are not blessed. The same apostle treats the subject of love at large in 1st Cor., 13th chapter. And in speaking of making the greatest sacrifices it is possible for us to make, he gives us to understand that all the sacrifices we can make will profit us nothing, unless we have charity or love.

Let us notice some of the fruits of love, when controlled by the Spirit of God. The brother or sister in the church, when overtaken in a fault by conforming to the fashions of the world, or whatever the fault may be, will not dishonor God and his cause by being stubborn and self-willed, but will be easily entreated, and willing to take counsel as we all promise to do when we are received into the church. O my dear brothers and sisters, let us pray God to keep us in possession of this meek and humble spirit, which is, in the sight of God, of great price. When we have been thus humbled, and prayed we might be as he and the Father were one. Then, next to the church, stands the family relation; and if the husband or wife should be overtaken in fault, the other will, if in possession of the Spirit of God, try to restore his companion in the spirit of love, trying to overcome evil with good, and thus fulfill the law of Christ. In this we can discern between the Spirit of God and that of the world. So Christian parents will try to restore their wandering son or daughter, that is walking in forbidden paths. They will be careful not to provoke them to anger, but deal with them with kindness and soft words, and in nine cases out of ten, they will restore their loving child. So in regard to quarrels in neighborhoods, or even national troubles. Let us all labor to have the spirit of love and forbearance, that was in our blessed Redeemer. I remain as ever your brother in Christ—J. O.

How many sheep are straying,
Lost from the Savior's fold;
Upon the lonely mountains?
They shiver with the cold,
Within the tangled thickets,
Where poison-vines do creep,
And over rocky ledges
Wander the poor, lost sheep.

From the Sunday School Times.

Lost Sheep.

By THE AUTHOR OF "YOUR MISSIORS."

How many sheep are straying,

Lost from the Savior's fold;

Upon the lonely mountains?

They shiver with the cold,

Within the tangled thickets,

Where poison-vines do creep,

And over rocky ledges

Wander the poor, lost sheep.

O who will go to find them?

Who, for the Savior's sake,

Will search with tireless patience

Through briar and through brake?

Unheeding thirst or hunger,

Who still, from day to day,

Will seek as for a treasure,

The sheep that go astray?

Say, will you seek to find them?

From pleasant bowers of ease,

Will you be thus determined

To find the "lost of these?"

For still the Savior calls them,

And looks across the world,

And still he holds wide open

The door into his fold.

How sweet 'twould be to evening,

If you and I could say,

Good Shepherd, we've been seeking

The sheep that went astray.

Heart-sore and faint with hunger,

We heard them making moans,

And lo! we came at nightfall

Beating them safely home.

—Edw. M. H. Galt.

Married.

On Thursday the 26th of April, 1896, by Rev. S. M. Coffman, Jacob Wenger to Priscilla Gell, daughter of Pro. John Gell, all of Rockingham County, Virginia.

Truth can never be bought dear or sold cheap.

Vol. 3.—No. 7.

mong men generally, than costly and
 splendid apparel? Let your conscience
 answer. Alas! "why is earth and
 flesh proud?"

happy is the man who can in truth
with David, "Lord, my heart is
haughty, nor mine eyes lofty."—
131: 1. There are, however,

It is manifest and easy to see, that, they are permitted to have their own will from their youth up, to indulge all the fashions of the world the

On the 16th of May, in Columbiana County, Ohio, of typhoid fever, John H. Bixler, son of Bish. Joseph Bixler, aged 21 years, 1 month, and 5 days. He had never made a profession of religion; but during his sickness he was brought to realize the danger of his condition, and pleaded earnestly with God in prayer and exhorted those about him to turn from sin and consecrate themselves to the service of God. We hope his prayers were heard; yet we earnestly entreat all those who are yet living without God in the world, to take warning and make haste to flee

her entire disapproval of frolics and otherwise needless frivolity and sensual enjoyments. In her removal, the church has lost a worthy member. Her mild countenance and Christian friendship we shall never forget. We remember too the tears of love to the Savior, which, like Mary, she was seen to shed both under the influence of the public preaching of the word, and in the private consolation of the heart. God that the light which she shone so brightly in the latter portion of her earthly life was not extinguished at death. But like all departed Christians, she "being dead yet speaketh." She was an ornament to society and a blessing

Fre. Jacob Smith, New Chambersburg	"	"	1 00
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Should Christians Fight? A pamphlet on War by L. C. Welcome. For sale at this office. Price 40 cents.

Paul says, "I will that women adorn themselves in modest apparel, with

among men generally, than costly and splendid apparel? Let your conscience answer. Alas! "why is earth and ashes proud?"

Happy is the man who can in truth say with David, "Lord, my heart is not haughty, nor mine eyes lofty."—Ps. 131: 1. There are, however,

and put away the superfluous apparel. But it is manifest and easy to see, that, if they are permitted to have their own free will from their youth up, to indulge in all the fashions of the world the



vice, pride, will thus have become so deeply rooted in them, that it will be far more difficult to induce them to renounce it, than if they had been accustomed from their youth up to a plain and simple mode. Too often is it the case, that, when they have their own free will (which is naturally prone to evil) from their youth up, on arriving at mature age, they stretch out with the majority, where their corrupt nature can have its own free will without restraint.

And, now, brethren, I would ask you out of love, since women are so plainly and expressly forbidden to adorn their person with plaiting of hair, gold, pearls, and costly array, whence then have the brethren the right to decorate their person with all manner of needless ostentation, trimming, combing, and disfiguring their hair after the most silly fashions of the world? And such things, alas! are often to be seen on your little sons even while they are yet in the innocent years of their infancy. Do you not remember what Jesus endured, on whose head our sins have inflicted such great sufferings? How, then, can you still say, after being admonished to abandon such vain customs, but still persisting in them, that you are "dressed with humility?" or that you are "kindly affectioned one to another with brotherly love?" Is not your insubordination to be regarded as a clear proof that pride is still lurking in your hearts? Oh! that every brother and sister would sincerely take to heart the admonition, "Obey them that have the rule over you, to submit yourselves."

Pride is also further plainly manifested in our day by the manner in which the beard is worn by many, and whether the brethren are all entirely guiltless in this respect or not, they themselves do doubt least have been entreated you to examine yourselves in this matter; for God knows your hearts. I do not maintain that there is in the least anything deserved on account of these plain modes of dress; but I do maintain that a humble heart no longer desires these useless, gaudy, and fashionable decorations, and that we ought to be able to distinguish at least the humble Christian in general from the proud world by his outward deportment.

Therefore, ye watchmen of Zion, let us ever be mindful of our duty in this our important calling, that we warn the people in due season. Is it not to be feared that the watchmen are sometimes in fault, that this detestable vice has made such havoc in our churches, on account of their too great slothfulness in warning the people? Let us, therefore, "reprove, rebuke, exhort with all long-suffering and doctrine," wherever we see that it is necessary, "whether they will hear or whether they will forbear." Let us "cry aloud and not spare, and lift up our voices like a trumpet, and show the people their transgressions."

(Is. 40: 1.) Let us be found to be like those watchmen described in Is. 56: 10, I fear that the reason why the watchmen are "dumb" and cannot reprove, is because so much evidence of pride is still found existing in their own houses, in their lives, and in their families. Oh! that we might not be of those who preach to others and are themselves cast away. "If a man know how to take care of the church of God?"—1 Tim. 3: 5. Many peritians cannot reprove also "for filthy lucre's sake," lest their wages be thereby lessened.

Whosoever will indulge in this vice, cannot escape punishment. For "every one that is proud in heart is an abomination to the Lord; thoughland join in hand, he shall not be unpunished."—Prov. 16: 5. "A man's pride shall bring him low," and God "hath

scattered the proud in the imagination of their hearts."—Luke 1: 51. Yes, he resisteth them, which we will now secondly consider.

God, who "is greater than all; who is the Creator of Heaven and earth, the sea and all that is in them, things visible and invisible; by whom the "things which are seen were not made of things which do appear;" who stretches out with the majority, where their corrupt nature can have its own free will without restraint.

And, now, brethren, I would ask you out of love, since women are so plainly and expressly forbidden to adorn their person with plaiting of hair, gold, pearls, and costly array, whence then have the brethren the right to decorate their person with all manner of needless ostentation, trimming, combing, and disfiguring their hair after the most silly fashions of the world? And such things, alas! are often to be seen on your little sons even while they are yet in the innocent years of their infancy. Do you not remember what Jesus endured, on whose head our sins have inflicted such great sufferings? How, then, can you still say, after being admonished to abandon such vain customs, but still persisting in them, that you are "dressed with humility?" or that you are "kindly affectioned one to another with brotherly love?" Is not your insubordination to be regarded as a clear proof that pride is still lurking in your hearts? Oh! that every brother and sister would sincerely take to heart the admonition, "Obey them that have the rule over you, to submit yourselves."

Pride is also further plainly manifested in our day by the manner in which the beard is worn by many, and whether the brethren are all entirely guiltless in this respect or not, they themselves do doubt least have been entreated you to examine yourselves in this matter; for God knows your hearts. I do not maintain that there is in the least anything deserved on account of these plain modes of dress; but I do maintain that a humble heart no longer desires these useless, gaudy, and fashionable decorations, and that we ought to be able to distinguish at least the humble Christian in general from the proud world by his outward deportment.

Therefore, ye watchmen of Zion, let us ever be mindful of our duty in this our important calling, that we warn the people in due season. Is it not to be feared that the watchmen are sometimes in fault, that this detestable vice has made such havoc in our churches, on account of their too great slothfulness in warning the people? Let us, therefore, "reprove, rebuke, exhort with all long-suffering and doctrine," wherever we see that it is necessary, "whether they will hear or whether they will forbear." Let us "cry aloud and not spare, and lift up our voices like a trumpet, and show the people their transgressions."

(Is. 40: 1.) Let us be found to be like those watchmen described in Is. 56: 10, I fear that the reason why the watchmen are "dumb" and cannot reprove, is because so much evidence of pride is still found existing in their own houses, in their lives, and in their families. Oh! that we might not be of those who preach to others and are themselves cast away. "If a man know how to take care of the church of God?"—1 Tim. 3: 5. Many peritians cannot reprove also "for filthy lucre's sake," lest their wages be thereby lessened.

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THE HERALD OF TRUTH.

For the "Herald of Truth,"
An Exhortation to Parents.

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"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

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But as the first desire of the words of the psalmist, when he says, "Children are a heritage of the Lord; and the fruit of the womb is his reward." Dear parents, I entreat you, consider what a precious gift they are. Their souls are but purchased and made holy through the blood of Jesus Christ, and are committed to our care, that we should bring them up in the nurture and admonition of him that died for them.

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dreadful sanction, upon the head of his fellow man." And yet the great majority of mankind have so little regard for this divine command, that it is sometimes truly shocking to hear with what irreverence the name of the Most High is used, both in the administration of oaths and in conversation. Christ teaches us not to swear at all, yet notwithstanding this, it has become a common thing, even among some who profess to be Christians, not only to swear falsely, but to swear falsely. But remember, O mortal man, whoever thou art, that for every idle word that men speak, they shall give an account of it at the bar of God, and who shall not hold him guiltless that taketh his name in vain. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Selected for the Herald of Truth.

The Rich Man and Lazarus.

Come, all ye poor sinners that from Adam came,
Ye poor, and ye blind, and ye halt, and ye lame,
Close in with the gospel, upon its own terms,
Or you'll burn for ever, like poor mortal worms.

The Lord soon will come, with a shout from above,
To call home his saints and to bless them with love;
If you're not renew'd in your souls by his grace,
Away you must go with a sorrowful face;

For if you deny Christ, he will deny you,
And cast you away with that miserable crew,
In horror and torment for ever you'll lie,
In vain then for mercy, in vain you must cry.

You've read of the rich man and beggar also:
The beggar he died and to glory did go;
The rich man he died, and to his sad surprise,
A wailing in Hell, there he lifted his eyes!

Seeing Abraham far off in the mansions above,
And Lazarus in his bosom in raptures of love,
He cried, "Father Abraham, send to my relief,
For I am tormented with pain and with grief."

He said, "Son, remember, when you lived so bold,
Dress'd in your fine linen, your purple, and gold,
Whilst Lazarus was laid at your gate full of grief,
You had not compassion to give him relief.

Besides, there's a gulph fix'd betwixt us, you see,
So those that would pass from hence can't come to thee;
But there you must lie, and lament your sad state;
For now you are sending your cries up to late."

He cried, "Father Abraham, I pray you, provide,
Send one from the dead, I've five brethren beside;
They, hearing from me and my wretched state,
Perhaps will repent now before 'tis too late."

"They have a rich gospel that speaks far and wide;
They've Moses, the prophets, apostles beside:
If they'll not adhere unto them and repent,
They will not believe though one from the dead went."

Take warning, dear reader, like warning in time,
And seek now your Jesus, while yet in your prime,
Come now, and partake of that life-giving bread:
Awake now, O sinner, and heed!

is like him! but he himself said: I am he. They then asked him how his eyes had been opened, and he told them that Jesus had done to give him sight. Among those who questioned him, there were some who kept the Sabbath-day with great rigor. They therefore brought the man who had been born blind, before the Pharisees. He was obliged to inform them also what had happened, and they at once instituted a rigorous examination. Some said that Jesus did not keep the Sabbath-day, and therefore could not be of God. Others in the assembly contradicted this, and said: How can a man that is a sinner do such miracles? They now asked the man who had been blind, his opinion of Christ, and thought that to please them, he would not give the honor to Jesus, but he unhesitatingly replied: I consider him to be a prophet. They then pretended to doubt that he had been blind, sent for his parents, and asked them, if he was their son. They answered: Yes, he is our son and was born blind. The Pharisees questioned them further saying: How then doth he now see? The parents answered: We know not who hath opened his eyes; ask him, he is of age, and can answer for himself. The assembled Pharisees again sent for him who had been blind, and said unto him: Give God the honor, and confess what deed deception this is; for this man is not of God, because he breaketh the Sabbath. But he at once declared unto them, saying: Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes? We know, he continued, that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth; if this man were not of God, he could not do what has not been heard of since the world began, even open the eyes of him that was born blind. Then the chief rulers of the Jews were angry, and thrust the poor man out of the assembly.

What a glorious career is before the Christian! All his darkness shall yet be dissipated; all that is now obscure shall be made light. Destined to live for ever and ever; capable of an eternal progression in knowledge; advancing to a world where all is light; soon to be ushered into the splendor of that eternal abode where there is no need of the light of the sun or the moon, and where there is no night, we may well submit for a little time to the mysteries which hang over the divine dealings, and with exulting feeling look on the Father, of the ascended Redeemer, of the Sacred Spirit, and of the angels—all that is blessed and pure in the goodly fellowship of the apostles and martyrs—and all that is rapacious in reunion with the spirits of the just made perfect, is before us.

Let it be dark, then, a little longer; let the storm a little longer beat around the waves; and the waves arise, let the heavens be overcast; let the sun be hid, let the earth be dark, I will neither murmur nor complain; for I see the light burn clearly that stands on the shores of eternity, and that invites and guides me thence.—Way of Salvation.

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Correspondence.

For the Herald of Truth.
A Journey.

[Conclusion to article on page 50.]

Here we met the aged brother and with bishop Abraham Wisner who whom we went home and remained with him all night, and on the following morning filled an appointment at Shipack.

After meeting we went to Bro. G. Detweiler's, where we took dinner, and then Bro. John Hunsberry took us to Dear John B. Tyson's, where we made a short visit and then went home with Bro. Hunsberry and staid with him all night. The next day (May 31st), we attended meeting in Providence in Montgomery Co., which had been appointed for the brethren, Jacob Dolner, from Lebanon, and Samuel Zimmerman from Cumberland, who, in company with Bro. Isaac Sauer, also from Lebanon Co. was on a journey to visit the churches through this part of the country.

Here we also met the brethren, Pre. Jacob Latschaw, and his son, Dea. J. Latschaw, from Chester Co. After meeting we went to Bro. J. G. Gotsch, where we met a number of brethren and sisters from the vicinity, and spent the afternoon very pleasantly and I hope profitably, in conversation, singing and prayer.

After parting from the brethren here, we made a short visit to Bro. Bechtel's, after which we went home with Bro. Jacob Latschaw and son where we remained all night and the next day attended meeting in the Vincent meeting-house, in Chester Co., both in the morning and the afternoon.

We visited several of the brethren in this vicinity and in the evening Pre. Jacob Funk took us to Bro. Joel Good's, where we remained all night and the next day (Saturday), Bro. Good's son took us in his carriage to Pre. Peter Musser, in the vicinity of Bowmanville, Lancaster Co., a distance of 28 miles.

After staying a short time with Bro. Musser, he took us to Bishop Jacob Mosman, with whom we stayed all night.

On Sunday the 3d, it rained very heavily during the forenoon; notwithstanding that, we went with Bro. Mosman to the Alleghany Meeting-house, where we had meeting in the forenoon, after which we went to Den. Henry Weaver's. Here we met an aged sister in the Lord, who is now over eighty years of age, and has been blind for about three years. Yet, notwithstanding her great affliction, she feels resigned to the will of God, and bears the things looking forward to the day, when we shall all see with the spiritual eye the things prepared for those who love the Lord, in a world where trial, tribulation, and sorrow can never come.

In the evening we went home with Bro. John Weaver, and on Monday we had meeting at the Weber Meeting-house, where a large and attentive audience was present. At noon we visited Bro. Tobias Wanner, and in the evening we went home with Pre. Geo. Weaver and stayed with him all night.

On Tuesday the 5th, we had meeting at Grafton meeting-house, where we also had the privilege of meeting many brethren and sisters. On Wednesday the 6th, we were at Mellinger's Meeting-house, where the attendance also was very large. Here we met Bro. Amos Herr, who took us with him to Bro. Benj. E. Graft's, where we took dinner, after which we went home

with Bro. Herr, and staid with him all night.

On Thursday, June the 7th, we had meeting in the forenoon at Strasburg Meeting-house, and in the afternoon at the Stone Meeting-house. On Friday the 8th, we were at Millersburg forenoon at Graybill's and in the evening at Mount Joy. These meetings were all very well attended.

On Sunday forenoon we filled our last appointment in Lancaster Co., at Ehrisman's Meeting-house. This house has just been considerably enlarged, yet it was filled to overflowing, and very good order prevailed during the entire service. This is a point which cannot be too highly recommended. We love to see good order at all times and places, and most of all should we exert ourselves to maintain it where the people of God meet for worship. We cannot forbear to say a word, and to enter our strongest protestations against a habit which exists among the young people at some places, and which is not only very annoying to both the speaker and those who desire to listen, but shows a disregard for the sacredness which we should all feel for the house of the Lord. I refer to the habit of going off before the close of the meeting.

In places where this habit prevails parents and ministers should frequently call the attention of the youth to such matters, and every young man and every young woman should feel that they should do anything to disturb any one in their feelings or in their worship. "Let all things be done decently and in order."

On Sunday afternoon we attended baptismal services at the house of Pre. Ehrisman, near the above mentioned meeting-house, who at the great age of eighty-two years, yet felt a desire to conform to the ordinances of the Lord, and thus "fulfill all righteousness."

He was baptized and received as a brother into the church.

After this we started with the brethren Dolner, Smith and Bachman (who had come to take us) for Lebanon Co., where we had an appointment the next day.

We took the cars again at Lebanon, on the Lebanon Valley R. R., at three o'clock on Monday afternoon, and arrived at Harrisburg in the time, where Bro. Samuel Zimmerman met us and took us to Bro. Geo. Rupp's, where we took supper and then went to Mechanicsburg, in Cumberland Co. where we had meeting that evening. We stayed with Bro. Henry R. Hurst all night, and on Tuesday the 12th we had meeting at that place. In the evening we went to the house of Bro. Jacob Mann, who, the same afternoon, accompanied us to Chambersburg, in Franklin Co., where we visited the brethren and sisters in the vicinity, had meeting near Chambersburg on Thursday forenoon, and on Friday morning at five o'clock took the cars and returned again to Mechanicsburg, where we spent a few hours, and then started for Harrisburg, where we again took the cars and came as far as Thompsonstown in Juniata Co. Here we met Bro. Christian Musser, and after stopping at his son's house a short time, we went to Bro. Jacob Graybill's, where we stayed all night.

The next day we visited the brethren and sisters in the vicinity of Richfield and on Sunday forenoon had meeting at Brubaker's Meeting-house, and in the afternoon, Bro. Isaac Halletman took us to the Stone Meeting-house, a distance of some thirty miles, where we had an appointment at three o'clock, but on account of the heavy rain, the attendance was small.

From here we went home with Bro. Christian Musser, who took us to Mifflin the next morning, where we again took our seats in the cars at about four o'clock, and started on our journey homeward.

We arrived at Pittsburgh about noon, and, at a quarter past two we were again on our way. At eight o'clock in the evening we arrived at Orrville, where Bro. Brenneman left me to make a short visit with his daughter, who lives near this place, while I proceeded on and reached home at twelve o'clock on Tuesday the 19th of June, and, thanks be to God, found my family all well.

Before closing this article I desire yet to express my heartfelt thanks for the kindness and love manifested towards us by the brethren and sisters while on our journey and may the Lord bless and reward them, and keep us all and direct us in all our ways, so that, when our earthly journey is accomplished, we may all meet at the right hand of God, where we shall never be part, and where we shall rejoice in his goodness and his mercy forever.

JOHN F. FUNK.

Chicago, June 21st, 1866.

Thankful to God that he has permitted me to reach home (which was the 21st of June) again in safety and to find all in the enjoyment of the blessings of health, I now give the readers of the Herald an account of my journey.

On the morning of the 16th of May, I took passage on the train at Lima, Ohio, and in company with John F. Funk went to Columbiana, O. Thence we went to Pennsylvania, visiting the churches in several counties, of which I might write much; but as Bro. Funk has given a full account of our journey, of which a part has already appeared in the Herald and the remaining part of it also appears in the present issue, I consider it needless for me to say much about it. I must, however, say this, that I believe we found many warm and true-hearted brethren and sisters, who seem to be truly concerned for their salvation, and with whom I felt greatly encouraged.

I hope to meet them in a better world, when we have finished our course in this life. May the Lord be with them and bless, and may his mercy richly reward them for the love which they have shown toward me, and for which I feel heartily thankful. I do not regret it, that I have made this journey by which I gained an opportunity to become acquainted with many brethren, among whom I met several who complained of their own weakness. To those I would say for their comfort and encouragement, what the Lord said to Paul; namely that his "strength is made perfect in weakness." The prophet says, "The Lord giveth power to the faint; and to them that have no might he will increase their strength." Especially do I remember a sister in Chester County, who, in my taking leave of her, requested that I would remember her, saying that she was a poor, weak creature. Dear sister, I will not forget you, and I hope every brother and sister who reads this, will remember you in his prayers. But be not discouraged; for I believe that you are of those to whom the Savior has given the promise of salvation, in that he said, "Blessed are the poor in spirit, for their's is the kingdom of heaven." You are one of those, who feel their great spiritual poverty. You can hardly believe that the spiritual and heavenly possessions and inheritance are for you; and behold the kingdom of heaven is promised to you. Only believe, and doubt not; for I have promised it. "Where sin aboundeth," says the Apostle, "grace did much more abound." Grace came through Jesus Christ. He that be-

lieveth on him shall not perish. To the humble God gives grace, and by grace we must be saved. Therefore be not discouraged, but cling to Jesus in prayer. He will in due time permit the dark cloud to pass away. May he be with you and strengthen you with power from on high.

In conclusion I send a hearty greeting to all the brethren and sisters in the Lord. I wish unto you all, as also unto myself, eternal salvation. Remember me in your prayers. The Lord be with you and us. Amen.

Your well-wisher,
J. M. BRENNEMAN.

Elida, O.

For the Herald of Truth.
A Visit to the Churches in Iowa.

A Conference meeting was held on the 20th, 21st, 22d, and 23d of May, 1866, by the Amish Mennonites on the farm of Brother and Deacon John Strubhaar, five miles north of Danvers.

There were present at this meeting, as I was informed by brethren who made an estimate, about 1,600 persons, among whom were seventy-four ministers.

On Sunday the 20th, the gospel was preached very impressively by ministers who had come from a distance. On Monday and Tuesday various matters were discussed. The meeting was adjourned, having fixed the day for the next Conference, if the Lord will, on Whitsuntide, 1867, in Logan county, Ohio.

On the 24th, I went in company with several ministers to Livingston Co., Illinois, to visit the brethren and sisters, and on account of some dissensions among them there, which are to be brought before our Conference. On the 26th I returned home. On the 27th we had meeting in our meeting house, where a large audience was present and edifying discourses delivered by Benjamin Eichler, of Iowa, and John Esch, of Pennsylvania. On the 28th, many of the ministers, brethren and sisters, who had been at the Conference, that the Lord will add his blessing, that there will be also fruit of that which has been sown.

On the 31st, I set out for a journey to Iowa, arriving at Bro. David Forde's, in Lee County, in the evening on the 1st of June. On Saturday I visited the brethren and sisters. On Sunday the 3d, meeting was held at Bro. D. Forde's, where Pre. John Yoder, of Pennsylvania, Nicholas Koenig, of Ohio, and Dea. Jacob Koenig, of Ohio, were present. Edifying sermons were delivered both in the forenoon and afternoon, and then Bro. Peter Schantz also chosen to the ministry of the gospel. On the 4th there was meeting again in the evening at Bro. John Koenig's, where a considerable number came together remaining till in the night. On the 5th, I and Bro. John Yoder, N. Koenig, and J. Koenig, in company with other brethren and sisters went to Davis Co., Iowa, reaching Bro. Jesada Plank's in the evening. On the 6th we had meeting when a very impressive sermon was delivered by N. Koenig and John Yoder. In the evening, two young persons made application to be baptized. They were then examined and on the 7th received the ordinance of baptism, and in the afternoon the sacrament of the Lord's Supper was administered.

On the 8th, Bro. John Yoder and I set out for Henry county and arrived on the evening of the 9th at Pre. Jo-

seph Goldsmith's. He, however, was not at home, having gone to Johnson County. On the 10th we went to Washington County, a distance of 10 miles, to Bro. John Soumer. Here I had an appointment for meeting, and the sacrament of the Lord's supper was administered.

On the 11th, Bro. Eichler taking a team, J. Yoder and I went with him to Washington, in Washington Co., where Bro. Yoder took the train to go to Michigan, whilst Brother Eichler brought me to Johnson Co., Iowa, arriving at the house of Bro. J. Miller in the evening. According to appointment, meeting was held on the 12th at the house of Bro. Plank, where I met with Pre. Jonathan Yoder and Christian Rupp of McLean County, Illinois, A. Rupp of Tazewell County, Ill., and Bro. J. Goldsmith of Henry County, Iowa. The church then made a request of us to give our advice in reference to some disagreement that existed among them at that time. We, therefore, had meeting on the 13th and 14th also, and by the help of God, we succeeded so far as to bring about, as it appeared, a mutual forbearance with one another. I hope, the Lord may add his blessing.

On the 15th, A. and Ch., and J. Rupp, J. Reber, J. Goldsmith, and I returned to Washington Co. and had meeting on the 16th at the house of Bro. J. Soumer, and on the 17th at J. Goldsmith's in Henry County, where a large audience was present. In the evening A. and Ch. and J. Rupp, J. Reber and I went to Bro. Eichler's in Washington County. On the 18th Bro. Reber took us to Washington, where we took the train to Rock Island, and thence to La Salle. The brethren A. and J. Rupp left us in Bureau, and Ch. Rupp and I went on to La Salle, taking day passage on the Illinois Central Railroad for Hudson, where we arrived in the afternoon at the house of Bro. C. Rupp and found his family all well. David Rupp brought me to his own home, where, on account of the treatment of a distinguished oculist, who used his utmost skill to save my eye. As I know that many of my friends and acquaintances, brethren and sisters are desirous of hearing from me, so I have thought from time to time, and how I am at present, I feel constrained to impart to my esteemed friends a further account of myself.

Therefore reaching Chicago as aforesaid, I made my place of abode at Bro. Funk's. On the 11th of January my wife and son Henry paying me a visit, my wife remained here with us a week; and as I had requested the physician several weeks previous to permit me to go home during the severe cold, and to return in the spring, I now obtained his permission to go home with my wife. Intending, therefore, to spend a day in Grady County, we left Chicago on Friday the 19th, reaching Garfield safely in a few hours, and the same day visited several of the brethren and sisters, expecting to proceed the next day on our way homeward. But being detained by the inclemency of the weather, we did not reach home till the 24th in the evening, where we found all well at peace, union, and harmony. "Behold, how good and how pleasant it is for brethren to dwell together in unity." After the sermon we proceeded to elect and ordain a deacon, as their old deacon was no longer able to attend to the duties of his office on account of his great age and feebleness. The lot fell on Bro. Henry Plechter. May the Spirit of God rest upon him, that he may, like Stephen of old, be filled with grace and power, and that he may be a useful instrument in bringing many poor souls from the error of their ways to righteousness.

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blics of the broken body and shed blood of our Redeemer Jesus Christ. Nearly all of the brethren and sisters partook of the same. At 4 o'clock we met again, and received two precious sermons into the church.

The next day forenoon a small number of us met at the house of our English Brother Shaking, who is afflicted with the shaking palsy and was not able to attend our meetings. We administered to him also the sacrament of the Lord's Supper. He appears to bear his affliction with great patience. There taking our departure from the dear brethren we went home with our young deacon, Bro. Plechter. In the afternoon we returned homeward in company with Bro. A. Bechtel to his house, a distance of about 12 miles where we remained all night. The next morning we went on our way home, rejoicing that we had seen and become acquainted with dear brethren and sisters whom we had never seen before.

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Delphos, O.
For the Herald of Truth.
Letter from Brother Josh Bally.

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For the Herald of Truth.
A Short Visit.

Dear Bro. Funk—I was requested to visit the same church in Wood Co., Ohio. Accordingly I left home on the 7th of June and, on reaching Rockport, was joined by Bro. P. Hartman, who at my request accompanied me thither, a distance of about sixty miles from here, to arrive at Bro. Lookman's, who lives near the meeting-house, a little before noon, on the 9th, and, according to previous appointment, had a meeting at one o'clock. And thanks be to God, we found the brethren and sisters as far as we ascertained, at peace, union, and harmony. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

After the sermon we proceeded to elect and ordain a deacon, as their old deacon was no longer able to attend to the duties of his office on account of his great age and feebleness. The lot fell on Bro. Henry Plechter. May the Spirit of God rest upon him, that he may, like Stephen of old, be filled with grace and power, and that he may be a useful instrument in bringing many poor souls from the error of their ways to righteousness.

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On Sunday the 10th, we met again at 10 o'clock, and partook of the em-

Zion daily to wear a covering. Sisters dear, can we not hear a little mocking and laughing, a little trouble and toll for our Savior's sake, who bore so much for us? What sore anguish must he have felt for us, when he sweat, as it were, great drops of blood for us! Oh! let us bring this near to our hearts and consider what a price of love he has for us! Will this not touch every hardened heart? Then let us deny ourselves, take up the cross and follow him daily.

"With her head uncovered, she dishonors her head?" and of such Paul says, "Let her also be shorn," that is, if she will not cover her head as become a woman, then let her hair be cut off; but if this be a shame to a woman, which it indeed was and yet is, then, as the apostle says, let her wear a covering. "For if the woman be not covered, let her also be shorn." Now if a woman's hair be her covering, what propriety is there in the language, "Let her also be shorn, if she be not covered?"

"For a man indeed ought not to cover his head." Here again it is evidently implied that the woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if they, by the natural covering of the hair have it already?

If Paul, in speaking of the covering which women should wear, when they pray, &c., had meant the hair, they should not wear their hair long like a woman, but should cut it off in a becoming manner. I would, therefore, entreat every Zion-loving brother that you do not let Satan and his evil angels cut and comb your hair for you; but wear it as though you were separated from this world, and as it becomes you, seeing you should conform to the image and glory of God. The same we would say in reference to dress, in reference to both brethren and sisters. We entreat you for your salvation's sake, suffer not yourselves to be carried away by Satan's vanities. Do not allow yourselves to drift on the popular current of vice and folly. Forgive the fashions of the enemy's invention. Be temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters, then, when coming before God, to entreat Him for his blessing, or assemble before God for worship of any kind, appear with a plain and modest covering on their heads, "because of the angels." Dear young sisters, let us follow the example laid before us by the sinners of olden times; let us sincerely believe it was practiced in the days of the apostle, when he said, "For after this manner, in the old time, the holy women also, who were trusted in God adorned themselves, and as it has now been established and adopted rule in our primitive church, let us who are in this latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long. Let us, therefore, remain as a faithful church until the Lord's coming. Let us strive together hand in hand and heartily with renewed energy, daily to separate ourselves from this world and conform ourselves more and more to the image of Christ and his church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Therefore let us conform ourselves as a sanctified body, clothed with love and humility, as we profess to be soldiers of a spiritual kingdom under the control and direction of our great Captain Christ Jesus, and as such let us all have the same order. "A city that is set on a hill cannot be hid."

Ye sisters dear, oh, do revere
Your mighty God and King!
Honor your head, as Paul has said,
When thanks to Him you bring.

A YOUNG SISTER.

The Herald of Truth.

Correction.

In the *Herald of Truth*, in No. 11, Volume 2, in the death notice of Susanna Hertzler, sent by John P. King, the text is given in Eccl. 9: 4, 5. It should be Eccl. 9: 5, 6.

Apology.

Our long absence from home, recently has been the cause of our long delay in attending to a number of letters and communications, which should have been answered sooner. We hope our friends will bear with us.

Counterfeit Money.

There is at present a very large amount of counterfeit, small United States currency, such as twenty-five and fifty cent notes in circulation, and sometimes it happens that we have some of these sent to us in payment of subscriptions for the paper. These are a dead loss to us, as we can make no use of them. We hope therefore our friends will take pains and always send us good money.

Cautions.

Probably most of the brethren are aware that several years ago, a man traveled through the country and represented himself as a Mennonite minister, when among Mennonites, and as a Tunker or Brethren minister when among the Brethren; and why false statements and misrepresentation prevailed upon the charities of the people and collected a large sum of money from them.

The same individual recently made his appearance again among the brethren in Juniata county, Pennsylvania, dressed in soldier's clothes which he said his sons had given him, as he was poor. He again represented himself as a Mennonite minister, and still he deceives the people.

We take the opportunity to warn the brethren that this man is an impostor. Let all be on their guard, and consider how unlikely it is that the Mennonite society should have one of their ministers traveling through the country, in soldier's clothes, begging money.

If any desire further information concerning this man, they will please address a letter to Bro. Jacob Hildebrand, Hermitage, Virginia, or to Bro. Jos. Bally, Roanoke, Illinois.

Sudden Death.

From the *Waterloo (C. W.) Chronicle* of June 27th, we learn that Jacob

M. Clemens, of Berlin, came to his end very suddenly, on Friday, June the 22d, under the following circumstances: He took his dinner at his residence as usual, after which he went to his farm about three miles south of Berlin, where he handled some cord-wood out of a newly cleared field. At three o'clock he was seen putting on a load of wood, and about a quarter of an hour later, he was found in the road by his team, a corpse. The horses had stopped on the spot and several pieces of wood had also fallen from the wagon. He had been subject to a certain kind of fit, by which he at times became, in an instant, entirely insensible and helpless. Sometimes his life had been despaired of when attacked in this manner, and it is supposed by many that his old complaint came upon him, and caused his death. Others again think that while sitting upon the load of wood, some spittle slipped from his hand, causing him to fall from the wagon in such a manner as to cause his death from the effects of the fall.

He was buried on Sunday the 24th, at the Meeting-house at the east end of Berlin, where a large concourse of people were in attendance. The ministers present were Joseph Haggy, Daniel Wismer, Moses Erb, and Abram Weber. Text, Jn. 5: 25-29. His age was 53 years, 4 months, and 10 days.

Mennonite Conference in Canada.

We find the following notice of the Mennonite Conference in the *Waterloo Chronicle* of May 30th:

"The largest conference that ever was held by the preachers and Elders of the Mennonite church took place last Friday at the Old Eby Meeting house at Berlin. There were members present from Pennsylvania, New York State, Cayuga, Markham, 'The Twenty,' and many other places. The interviews between these clergymen proved to be of the most harmonious and friendly nature. There were no defections of character, nor dissensions in religious views. It was ascertained that constant progress and advancement in numbers and religious influences is enjoyed by this organization of Christians. New societies are growing up in some places where heretofore this church was unknown. The preachers are determined to do all they can to spread those doctrines and views which they believe to be in accordance with the Bible. We wish their great success and prosperity, believing that the increase of their peculiar sentiments will do much good in preventing war and bloodshed amongst the nations of the earth."

Children's Column.

The Bible our Guide.

If we wish to find the way to heaven, we must make a right use of the word of God. Boys and girls, and men and women too, very often delight in reading story-books. I have known a boy give up his play for a whole afternoon in order to read a new story-book that he had just been given.

Yet many do what is wrong. They will read a chapter in the Bible; and consider it a very dull and uninteresting book. Why, there are stories in the Bible quite as wonderful as any to be found in story-books. And besides, they are all true! If they were false, in any other book, they would be eagerly sought after, and read again and again. And yet some of you think the Bible a dull book.

The lives of good men are written in the Scriptures for our guidance. Not

only that we may imitate them in their good and noble actions, but that we may take care not to make the same mistakes that they made.

Boys often get hold of books containing the lives of bad men, and are only too ready to imitate them. We often read in the newspapers of cases where boys have been hanged on to commit crime by reading the lives of celebrated robbers.

If you will only imitate those great and good men whose lives you may read in the Bible, it will give you something really worth trying for. Read it constantly and carefully; not forgetting it all as soon as you have read it, but thinking about it, and praying that God will help you to understand it.—*Child's World.*

For the "Herald of Truth."

To the Young.

Beloved young friends, grace and peace be with us all. Out of love I write to you, and my prayer is that God may be with us and guide us into all truth; for the word of God teaches us that of ourselves we can do nothing. Solomon says, there is "a time for every purpose under heaven: a time to be born and a time to die," and the apostle says, "It is appointed unto man once to die." So it is evident that we all must die; but when, where, or how no one of us can tell. Perhaps before this letter reaches you, my dear young friends, the hand that writes these words may be cold and motionless, and the voice that can now be so distinctly heard, be silent in death.

How important it is that we should make good use of our time, while we are upon the earth, that we should begin in the days of our youth to serve the Lord, to call upon him while he is near, to seek him while he may be found; for the day of his wrath will surely come when "all the proud, and all that do wickedly, shall be smitten; and the day that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch."

Let us not think within ourselves, that we will attend to the interests of our soul at some future time; for we have no promise of the future. The wise man says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Let us therefore not give place to the evil one, or allow him to persuade us to serve him, until our best and most vigorous days are spent; for God loves us, and it is not his will that any should perish; but that all should come to repentance and live. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Behold what manner of love the Father hath bestowed upon us, he gave his son to die for us, while we were yet sinners. "For as many as receive him shall not lose their lives. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. If then God so manifested himself towards us in love and mercy, should we not also seek to obey him, and so order our ways, that our whole lives may be acceptable in his sight? That we may be his friends, his true disciples? "Ye are my friends, if ye do whatsoever I command you." Will you then be the friend of Jesus? Will you have Jesus for your friend? Accept his word and seek to do his will, and he will be to you a friend that sticketh closer than a brother. He will be with you through all the trials and tribulations of this world; he will be with you in the dark hour of death, when none but he can help, and you shall be with him in the heavenly mansions of the New Jerusalem.

A. N. E.

The Number Seven.

The number Seven is, through the whole of divine revelation, connected with many important ideas, institutions and events, in cases depending on sovereign authority of the great God. This leads us to conclude that it has a meaning and design, the knowledge of which is either lost to the world, or has never yet been revealed to man.

It cannot be for nothing that it presents itself so often and in so many forms upon the sacred page; that God rested the seventh day from all his works and sanctified it; that on the solemn day of atonement under the law, the blood of the sin-offering was sprinkled before and upon the mercy seat seven times; that the altar of burnt-offerings was consecrated by being anointed seven times with the holy oil; that the consecration of Aaron to the priesthood consisted of a service of seven days; that the leper was to be sprinkled seven times, and after a separation of seven days, be admitted to his rank as a citizen; that every seventh year was ordained a year of rest to the land of promise, and that a revolution of seven times seven years brought on the Jubilee or the universal release; that seven priests bearing seven trumpets were commanded to begin the conquest of the land of Canaan, by seven days encompassing Jericho, and that upon the seventh circuit and at the seventh blowing of the trumpet the walls of that city should fall to the ground; that the like number of priests should be employed to precede and announce the removal of the ark, when David brought it to home.

But not to multiply instances without end, that the Lamb that John saw in his vision in the midst of the throne, should be represented as having seven horns and seven eyes which are the Spirits of God, sent out into all the earth; that the hook in the right hand of him who sat on the throne should be sealed with seven seals; that in all these and so many more instances which the careful reader of the Scriptures need not have pointed out to him, the Spirit of God should see fit to press upon our mind with peculiar emphasis, this number of perfection, as it has been called, both by Jews and heathens;—though we cannot account for it, leads us to this pleasing conclusion, that there are in the word of God many precious mines of knowledge yet undiscovered; endless mysteries of wisdom, goodness and love, yet to be unveiled; depths of mercy which the capacity of angels has not fathomed, heights of grace to which the Seraphim's wing has not yet soared. Is it imagination merely, to suppose that the felicity of the elect in bliss, may consist in learning more and more about the great plan of redemption, in tracing its progress, its history, in reading this wonderful book with the veil removed from our eyes, and forever learning and beginning to learn the love of Christ which passeth knowledge? May we not then indulge the hope, that the period will come when, tangent of that Spirit which is promised to take of the things of Christ and show them unto us, we shall be able to comprehend the most precious excellencies to which we are now blind—ten thousand truths of which we at present have no conception of—ten thousand beauties which we are now incapable of relishing?

HENRY WALTER.

Moultrie, Ohio.

At Evening Time it shall be Light.

The day had been dark and gloomy. The clouds hung black and ominous.

Now and then the rain would come, seemingly drenching everything. But later the clouds are clearing away, and lo! all at once the sun breaks forth, and all nature seems to rejoice at the changed aspect, and one is forcibly reminded of this passage of Zechariah which, although it may have no bearing upon this physical phenomenon, must nevertheless be applied.

Again, our moral sky may be clouded, and the heavens appear like brass, and God seem to hide himself—but let us remember that although there is many a cloud in nature without a how, there is none in grace. And although clouds of adversity and affliction may black before us, still the gloom will dissolve and the how break forth. "Whom the Lord loveth he chasteneth."—Our favorite flower may be blasted, our cherished ground withered; but if in the Lord we put our trust, "At evening time it shall be light," with the radiance of the bow of promise. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And if we are mourning the loss of some loved one whose voice is hushed for the "forever of time," let us try to think of the return of God's ransomed ones. "For when the sorrows of the time shall be swallowed up in the joy of eternity. They have only anticipated us in receiving their crown. A few more tears and fears, and we will join them and form part of that innumerable company who surround the throne, singing 'Alleluia to the Lamb.'"

Crosses borne, losses sustained, duties performed bring a fulfillment of the promise "At evening time it shall be light." The minister of the cross whose office calls him to go through many sorrows, and who, when he is weary, comes to lie down at night, thinking over the events of the day, feels a calm consciousness of having performed his duty, and a heavenly light floods his soul, and his thoughts go out in praise to God. And when the night of death steals on, with the apostle Paul he can say, "I have fought a good fight, I have finished my course," and he approaches the grave

"Like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

To the seeker after Christ this promise will also be literally fulfilled. Although hewed down with the weight of our sins, the mist will dispel when we take Christ as our all-sufficient Savior, and the "Sun of Righteousness" will shine forth and nature, even, will wear a brighter aspect.

Oh the presence of our Savior, giving us such a shadow as a bright bow, one limb resting amid the cloudland of life, and the other melting its hues in the dark valley; yea even the valley of the shadow of death—which he will enable us to pass through fearing no evil for his rod and his staff will comfort us.

HATTIE.

The Seat on the Throne.

To him that overcometh will I grant to sit with me in my throne,—Rev. 3: 21.

Here that glory culminates, which is reserved for those who have followed Christ in this temptation. This is the highest reach,—the fullest growth, and flower of their blessedness. Step by step, he has cheered them on with sweet words of promise; and now he leads them to his throne, and bids them mount their shining stairs, and sit there on in rest and glory everlasting. A sudden transition of thought from the attitude of standing and knocking at the closed door of the heart (v. 20). There the promise is, that when "Open the door," he will "come in."

with the blessings of salvation. Here it is that we, having thus received him, have been "accepted in the Beloved," will be led by him through the open door of the Father's house, and presented "faultless" before him, and seated with our Lord upon his throne. What appeal could be made to the believing heart so strong and tender as this, in which the Saviour stands before us, One with his suffering, One with his glorified people? What can nerve us to the holy obedience and strenuous warfare of the Christian life, if not the thought of that union whose living links Christ's own hand clasps and rivets? What, if not the assurance of that intense sympathy and spiritual communion, which, from the moment it begins on earth, will not cease till it is perfected in heaven? In this holy ground, the Saviour has opened the deepest and fullest spring of comfort to his people in this waiting-time. We can trace in his last earthly words the recurrence and expansion of this thought, like the coming and going of a sweeter understanding in a grand and solemn melody.

It is, first, a promise of peace,—his own peace. "Peace I leave with you, my peace I give unto you." Then it is a promise of joy,—his own joy. "That my joy might remain in you, and that your joy might be full." Then, in his dying prayer, his love rises to its spring-tide, and it is a promise of glory,—his own glory. "The glory which thou gavest me I have given them, that they might be one, even as we are one."

From the throne on which he sits, Lord of Glory and King of Saints, his eye commands the checkered track of duty, as it winds through the wilderness, and goes down into the shadow of the valley, and issues bright and unaltered from death to the gate of heaven, and thence to the throne. He sees each, in his turn, overcoming through grace which he supplies,—each emerging victorious to receive the recompense which his grace hath promised. For on that throne he alone sits by right, they by favor. He sits thereon, Head of the spiritual body which is exalted in him—"first-born among many brethren,"—whom he uplifts to his own honor and blessedness. And angels, those elder brethren of creation, who never left the Father's house, see this exaltation of the younger, who had fallen, without a murmur. They will rejoice in our joy; and we, though not like us, adore that love which has closed up all its mysterious passages in this grand result.

How far off do we stand from the brightness of such hopes! How do the shadows and powers of this evil world darken our spirit and chill our praises! How do we "see him as not now, and behold him as not yet!" What a faint response do we send up to that wondrous prayer that rises within the valley, "O, abide faithful," and prays that our faith fail not!

"It is a faithful saying: If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."—2 Tim. ii. 11, 12.

BURIS.

God's Promise of Support.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xlii. 2. What a glorious affliction is this trial world "Waters," "streams," "floods," "flames," "fires." The Christian is here forewarned that he will encounter these in some one of their innumerable phases, whether it be the

loss of health, loss of wealth, loss of friends, baffled schemes, or blighted hopes.

But blessed thought, those trials have their limits. The floods will not "overflow," the fires will not "burn," the flames will not "consume." God will "stay his rough wind." He will say, "Thus far shalt thou go, and no farther." And better still, Jesus will be in all these trials, and prove sufficient for them all. "O, rise," says Thomas Brooks, "there is a crucified Jesus something proportionable to all the straits, wants, necessities, and trials of his poor people."—*Maude's*

The Summer Song.

Thou makest, O Lord, the outgoings of the morning and the evening to rejoice. Thou visitest the earth, and wastest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof; thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Ps. 65: 8-13.

The Use of the Tongue.

1. We should not use our tongues.
2. To rail or brawl against any one.
3. To speak evil of others in their absence.
4. To speak harshly to the poor or to the inferior.
5. To swear, lie, or indulge in impure language.
6. To make random and improbable assertions.
7. To speak rashly and violently on any subject.
8. To deceive people by circulating false reports.
9. To offer up lip-service to the Lord.
10. To take the name of God in vain. We should use our tongues.
1. To convey useful information to mankind.
2. To speak kindly of every one.
3. To be truthful and simple in our statements.
4. To comfort and console the afflicted.
5. To cheer the timid and fearful.
6. To defend the innocent and oppressed.
7. To reprove and admonish the wicked.
8. To congratulate the success of the virtuous.
9. To confess our faults one to another.
10. To pray and speak to the praise of God.

Married.

On the 21st of June, 1868, near Harrisonburg, Rockingham Co., Virginia, by Pres. Solomon Garber, Rudolph Metzler, of Mahoning Co., Ohio, to Elizabeth Blosser, of Rockingham Co., Virginia.

JOHN BLOSSER.

On Sunday, June 23d, in Lancaster Co., Pa., by Bish. Jacob Moseman, Bro. Jacob Musser, of the above mentioned place to sister Magdalena Good of Berks Co.

J. F. F.

Died.

On the 17th of April near Doylestown, Bucks Co., Pa., of dropsy, Barbara, wife of Jacob Heistand, aged 72 years, 3 months and 4 days. For over a year she was obliged to sit in her chair, in a forward leaning position. She bore her suffering with great patience and Christian fortitude and longed for the time of her redemption. She was buried at the Doylestown burying-ground, in the presence of a large concourse of relatives and friends. Bro. Gotschall preached in the English language at the house of the dec'd, and Bro. Isaac Meyer at the Meeting-house in German.

HENRY WALTER.

On the 26th of January, 1866, near Cocalamus Creek, in Perry Co., Pa., Nancy, wife of Henry Lauer, aged 65 years, 2 months and 23 days. She had built a fire for the purpose of boiling soap, when, in some manner, her clothes caught, and it being very windy, she was very severely burned before any one could come to her assistance. She had also been afflicted with dropsy. She lingered fourteen weeks, and bore her suffering with much patience and forbearance. She was a member of the Mennonite Church, and we have good hopes that she died happy. She was buried on the 26th. Funeral sermon by the brethren Jacob Graybill and Samuel Winney. She leaves an aged husband, who has been blind four years.

K. J. LAUER.

On the 25th of May, in West Lampeter Township, Lancaster Co., Pa., of disease of the kidneys, Samuel Barr, in the 74th year of his age, was the worthy member of the Mennonite Church, a zealous Christian, and died in the hope of a blissful immortality. A funeral sermon was preached by the brethren Benjamin and Amos Herr from Rev. 21: 6, 7.

J. F. F.

On the 2d of June, in Bluffton, Allen Co., Ohio, Noah Steiner, aged 16 years, 10 months, and 2 days. He was buried on Sunday, the 3d. A funeral sermon was delivered by the writer from 1 Pet. 1: 24, 25. David Geiger spoke at the grave.

JOHN THURT.

On the 13th of June near Buffalo, Erie Co., N. Y., Nancy Ann, widow of Daniel Kreider, formerly of Lancaster Co., Pa., aged 77 years, 10 months, and 20 days. On the 15th her mortal remains were deposited in the grave in the presence of a large concourse of friends and acquaintances. A funeral sermon was delivered by the writer from John 11: 25, 26, "Jesus said unto her, I and the resurrection, and the life: that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?"

She has been for many years a sister in the Mennonite Church, and we have the hope, that she has entered into the rest prepared for the people of God.

JOHN LARR.

On the 26th of June in Herson Township, Elkhart Co., Indiana, Christian Gingham, aged 86 years. He was buried on the 27th at Yellow Creek Church. He leaves a widow and several children to mourn his departure. His funeral sermon was preached by Daniel Brudage, Jacob Wiler, and Martin Huber from Acts 10: 34, 35.

DANIEL BRUDAGE.

On the 26th of May, in Fairfield Co., Ohio, Noah Steiner, aged 40 years, 4

months, and 28 days. The deceased was engaged, at the time of his death, in burning denuded timber, when a burning limb fell from a tree across his back and shoulders, bruising him horribly and rendering him helpless. Before assistance could reach him in this painful situation, the burning limb roared one of his arms, shoulder, neck, and side of his face to a crisp. His sufferings were extremely great, till Saturday night about eleven o'clock, when death came to relieve him. He was buried on the 28th at the Old Bethel Church. The funeral sermon was preached by Joseph Hendricks from 1 Thes. 4: 13-18. It was a very solemn scene. He was a member of the Tunker Church, and appeared to be ready for the great change, which he was so suddenly called to make. Truly in the midst of life we are in death. Then, let us be faithful, and watch, and pray; for in such an hour as we think not the Son of man cometh.

HENRY B. BRENNEMAN.

Bremen, O.

On the 22d of June, in Walpole Township, C. W., of consumption, Pre Jacob Swartz. He was buried on the 24th. A funeral sermon was delivered by Pre Christian Gehman and Pre Abraham Hoch. The deceased was an impressive speaker in English and German in the Mennonite Church, and seemed to be very zealous in the discharge of his official duties in rebuking, comforting, and admonishing. As he became weaker and more emaciated in body, he seemed to gain from day to day greater spiritual strength in the inner man, in the life that is of God. He was visited during his sickness, by many persons, whom he diligently admonished, and reminded of their duties to God. He frequently pressed on their minds the apostle's admonition, that we have no abiding city here, and that we ought to give the more earnest heed to the word of God, that we may be permitted to inherit the mansions of which the apostle says, "A building of God, a house not made with hands, eternal in the heavens."

We have a firm hope and confidence, that he is now in the perfect enjoyment of that which he has so often and so earnestly recommended to others. Oh what a consolation it is in the hour of death, to have in the heart the comforting hope of entering into the rest prepared for the people of God. Dear readers of the Herald, we too are all traveling to our eternal home, and we know not in what hour the last voice may awake me for the moment of God. It has revealed it as yet to me. It is therefore, one of our highest duties, to examine our hearts, to ascertain whether we, through the grace of God and the living Jesus Christ, enjoy in our hearts the assurance and confidence, the living hope, that we shall meet God in peace, when the hour of our departure is at hand. I firmly believe that, if we seek after these things earnestly and sincerely in fervent prayer, we shall also receive a like evidence: for God never leaves his faithful children without witness. St. John says: "We know that we have passed from death unto life, because we love the brethren." Then can we also have the joy and blessed hope of age, meeting in a world where there will be no more parting, our brethren and sisters, friends and acquaintances, who have died in the Lord. We shall do well, if we will heed the advice of the apostle, when he says: "Remember and obey the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever;" unchangeable and ever the same, who said, "He that cometh unto

me I will in no wise cast out." Who, then, would draw back, and refuse to accept this free grace, which yet flows for all men? Whoever will, can take it freely.

Harris Hill, N. Y. JOHN LAPP.

On the 3d of July, in Mahoning Co., Ohio, of typhoid fever, Susanna, wife of Christian Lehman. Her maiden name was Shook. She was buried on the 4th at Oberholzer's Meeting-house, where many friends and relatives were present to mourn her departure. Funeral Sermon was preached by Bro. J. Blosser, from Rev. 21: 1-6. She was a member of the Mennonite Church. J. Y.

Letters Received.

M. W. Shank \$3.00; D. Brenneman \$1.50; Joseph Yoder \$2.00; David Morrell \$1.00; Maria Aker \$1.50; Elizabeth Brand, David Brubaker \$1.00; John Zitz \$1.00; Jos. line Farney \$1.50; Josiah Yoder \$1.50; Susanna Hildebrand \$1.00; Levi Zook \$1.00; David Plank \$1.50; Jessa Bally \$2; David Hartzler \$1.00; John Schmidt \$1.00; Jos. Schmidt \$1.00; John P. King; G. Brenneman \$1.50; Joseph Yoder \$2.00; Ross, Stanifer \$1.50; Peter J. Shumaker \$1.00; Daniel Killeffer \$1.50; Henry L. Shelly \$2; John Yoder \$1.50; John Lapp; Josiah Yoder; Joseph Shook; Jonas D. Troyer \$2.50; J. M. Brenneman; J. K. Hartzler \$1.40; Jonas Rhy \$1.50; John Blosser; Daniel Brenneman \$1.00; J. F. Overholzer \$1.00; John M. Greider \$1.00; Daniel Brudage; Maria Koenig \$1.50; B. F. Ropp \$1.50; Jos. Yoder \$1.50; John Amstutz \$1.00; Jacob Herberly \$1.50; Joel Dewisher \$1.00; Joseph D. Hartzler \$1.00; Michael Schwartz \$1.00; Christian R. Ritt \$1.50; Reuben Michael \$1.00; Mrs. Kate R. Kendig \$1.50; Jacob Sharp \$1.00; Jos. Bally; Ross Stanifer; Jacob Y. Shantz; David Plank \$1.00; A. F. Moser \$1.00; Tobias Myers \$1.00; Christian Schrock \$1.00; Jos. Jonas Blum \$1.50; D. H. King \$2.00; John R. Hess \$1.50; John H. Brubaker \$3.00; David Hartzler \$1.00; M. C. Culbertson \$1.50; Dietrich Huber; Maria Aker \$1.00; Samuel L. Hoover \$1.00 C. our.

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Information wanted.

Does any one know where Christian Stalter and his wife, Rosina, whose maiden name was Ramseyer, are at present? If any friend can give me any information as to where they are, he will confer a great favor by doing so. The last intelligence I had of them was about two years ago, when they were in Toledo, Ohio. I should very much like to learn of their whereabouts.

Address, George Aysinger, Trenton (Dec 3), Butler Co., Ohio.

HARRIS HILL.

Book Notices.

Harmonia Sacra. A Completion of George Funk's Song of Rocking-ham County, Virginia, may be had of the undersigned at \$1.50 per dozen, sent by express, or the expense of the purchase, \$15.00 prepaid by mail; or at \$1.50 per single copy, prepaid, by mail. This work is acknowledged as the best selection of Church Music in America. The undersigned is sole agent for the state of Ohio, to whom all orders from that state should be addressed.

H. B. BRENNEMAN, Bremen, Fairfield Co., Ohio.

The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 32.

CHICAGO, AUGUST 1866.

Vol. 3.—No. 8.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER.

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Broadcast Thy Seed.

Broadcast thy seed!

Although one sowing may be found

Where sand, or stone, or stone may stay

Its coming into light of day;

Or when it comes, some pestilent air

May make it drop and wither there—

Be not discouraged; some will find

Congenial soil, and gentle wind,

Refreshing dew, and ripening shower,

To bring it into beautiful flower.

From flower to fruit, to glad thine eyes,

And fill thy soul with sweet surprise.

Do good, and God will bless thy deed.

Broadcast thy seed!

—Chambers's Journal.

For the Herald of Truth.

Pride and Humility.

BY JOHN M. BRENNEMAN.

"God resisteth the proud, and giveth grace to the humble;" 1 Pet. 5: 5.

(Conclusion.)

The humble are those who feel themselves base, poor, bowed, cast down, unworthy, and despising themselves in comparison with others. A man of this character never boasts of himself, nor despises others, as did the proud and conceited Pharisee; but, much rather, laments his weakness, his failings, and his imperfections. He is not of a doubtful mind; and "minds not high things, but condescends to men of low estate." He does not conform to this world in all manner of empty pomp, and pride, and self-wantonness. He is usually of a quiet, meek, and gentle disposition, knowing when to be silent and when to speak. He is at all times willing to give place and opportunity to others to express their opinions, and does not vent himself in the most honorable, but much rather in the lowest place at table. In his deeds, actions, and pursuits, he does not indulge in vain ostentation; his impulse, being simple and modest, free from useless ornament and decoration; for he feels no pleasure or gratification in such outward splendor, but is usually of a quiet, meek, and gentle disposition, knowing when to be silent and when to speak. He is at all times willing to give place and opportunity to others to express their opinions, and does not vent himself in the most honorable, but much rather in the lowest place at table. In his deeds, actions, and pursuits, he does not indulge in vain ostentation; his impulse, being simple and modest, free from useless ornament and decoration; for he feels no pleasure or gratification in such outward splendor, but is usually of a quiet, meek, and gentle disposition, knowing when to be silent and when to speak. 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Letter from Virginia

We are all weak and dependant creatures, and to pray to God is a duty required of all men. We live and move and have our being in Him. We are all created by Him, and flow down from him, and men ought therefore always to pray and not to faint. We are so sinful that we always need his forgiving mercy; we are so empty of wisdom and knowledge, we are so ignorant of the things of God, we are so exposed that we always need his protection; we are so prone to wander and to fall into divers temptations, that we always need the Holy Spirit to strengthen us; that we may be able to enable us to resist the devil, and to enable us to resist the divers temptations that daily beset us; we are so uncharitable that we always need the constraining love of God in our hearts to enable us to do unto others, as we would that they should do unto us. In short, there are full of emptiness and

On Monday the 25th Bro. H. Brubaker and Bro. Jost Bailey brought me to Panola, where I took the cars to Wenona, and from thence I went home, and thanks be to the Lord for his protecting care both over myself and family.

On Friday the 29th I started for Gardner, Grundy Co., Ill., a distance of 30 miles, where I met Bro. and

Name of Meeting-house.	Time of Meeting.	Intervening Time.
Indiantown,	July 1st.	4 weeks.
Hess's,	" 8th.	4 "
Schoeneck,	" 15th.	4 "
Harmon Creek,	" 22d.	4 "

for the purpose of military weapons were ever intended in this passage there appears much reason for doubting. This reason will be discovered by examining and connecting such expressions as these: "The Son of man is not come to destroy men's lives, but to save them," said our Lord. Yet on another occasion he says, "I came not to send peace on earth, but a sword." How are we to explain the meaning of the latter declaration? Obviously by understanding "sword" to mean something far other than steel. For myse

be maintained, and the apostles were *completely* commissioned, they neither used nor possessed them. An extraordinary imagination he must have, who can conceive of an apostle, preaching peace and reconciliation, and yet not being able to "love your enemies," "revenge not evil for evil;" and at the conclusion of the discourse, if he channelled his heart with violence or insult, prompting him to smite the offender. We scorned this consideration. If swordsmen were to be worn, swords were to be used; and there is a sword in the world which could be used as well as some men, as these men are, without some sword. If, therefore, the sword is to let him that hath no sword sell his garment, and buy one," do not men use to authorize *such* a use? they do not. If, therefore, they are to authorize *such* a use, must allow who adduce the passage, must also who adduce the passage, a sense, or they must exclude it by any application to their purpose.

of his spirit in these "extreme cases." When there was none to see and yet God, did a thought of ill-will to any human being steal into his heart as the long catalogue of injuries he had received from his country pressed upon his memory? Did a shade of anger cross that grief-mourning countenance under cover of the night? Did a tone of unkindness strengthen the emphasis of his midnight prayer?

is in the prayer, all so necessary to grow in grace, and a real improvement the holy time. Those professing Chr

13-1 departure.

Name of Meeting-house.	Time of Meeting.	Intervening Time.
Indiantown,	July 1st.	4 weeks.
Hess's,	" 8th.	4 "
Schoenck,	" 15th.	4 "
Hannover Church,	" 22d.	4 "

When prosperity smiles, when the destroyer is kept back and health returns, ease after pain, and comfort after sorrow, how kindly and gently does he knock, that the grateful soul, melted into penitence and love by his goodness, may open the door.

When the Spirit of God is descending, when many are inquiring after the way of life, and new-born souls are rejoicing in hope, Christ is knocking. By his Spirit he moves upon the heart, calls up to remembrance sins of the past, suggests thoughts of death, judgment, and eternity, and urges the soul to flee for refuge to the blood of atonement. Every motion of the Spirit is a knock at the door.

In some of these ways, has not Jesus knocked at the door of your heart? It may be that, amid the din of worldly pursuits or revelry of earthly pleasures, you have not heard his voice; still he has been knocking. Even now, in his long-suffering, he is waiting at the door. If you will hear his voice, and open the door, he will come in. But he will not always wait. My Spirit shall not always strive with man. —*Am. Messenger.*

The Spoken and Written Word.

BY MRS. H. A. CROUCH.

Adam heard the voice of the Lord God walking in the garden; and Adam talked with God as a friend talks with his friends; Moses and Samuel and all the holy prophets listened to the spoken words of the Most High, and obeyed with filial fear and love.

You wonder there should be unbelief, when God's will was made known to man in a manner so striking. You wonder there should be any rebellion, when his terrible power and majesty were so manifest. But alas for the poor human heart! We are a fallen race. Of the six hundred thousand who started out from the land of bondage, under circumstances so striking, hearing the terrible voice of God in Sinai, and witnessing from morning till night, and from night till morning, miracles of power and love, only two entered into the promised land, and it is written "Because of unbelief." Read and wonder! "Such rebellion, such unbelief on their part, such matchless forbearance and love on the part of God!" We can find no plea or excuse for them, and think if we had lived in their day, we would not have done as they did. If we could hear the voice of God now speaking to us, "this thou shalt do," or "thou shalt not do," we think we could not mistake his will concerning us, or fail to do it. If we should hear him say *obey me*; I will give you all needful things for this life, and eternal happiness and glory in the next, would we not meet the condition, *and rest in the promise*? would there not be such a certainty connected with a promise which we should hear right from the lips of God, as would leave us no room whatever for doubts and unbelief?

But do we have the written word of God. And is not the written word as good, as sure, as much to be relied upon as the spoken word? Is it not generally counted better? If we give our house and lot to our neighbor it is his, surely. He may believe our word and wonder at the greatness of the gift. But suppose he does not hear us, but has in his hand a paper written, and properly signed, in which the property is deeded to him; is he not better satisfied? Is he not even more sure, and does he not rest more securely in that written promise than he would in the spoken word, even though it were confirmed again and again to him?

Says St. Peter in his second epistle, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

"For he received from God, the Father honor and glory, when there came such a voice from the excellent glory, 'This is my beloved son in whom I am well pleased.' And this voice which came from heaven we heard when we were with him in the holy mount."

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. What is this more sure word of prophecy? What can be more sure than to be present, and see with our own eyes the heavenly glories of a transfiguration scene, and hear with our ears a voice from the excellent glory, 'This is my beloved son, in whom I am well pleased.' Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a homeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who with strong passions, remains chaste, he who is keenly sensitive, with many provocations of indignation in him, can be provoked and yet restrain himself and forgive, those are the strong men, the spiritual heroes." —*Phre. Jour.*

Strong Men.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things for its existence—strong feelings and strong command over them. Now we all mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is that he is the weak man; it is his passions that are strong; he that is mastered by them is weak.

You must measure the strength of a man by the power of feelings he subdues, not by the power of those that subdue him. And hence composure is very often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply quietly, 'That is strength. He who with strong passions, remains chaste, he who is keenly sensitive, with many provocations of indignation in him, can be provoked and yet restrain himself and forgive, those are the strong men, the spiritual heroes.' —*Phre. Jour.*

The Atlantic Telegraph Cable has been at length successfully laid across the Atlantic Ocean, from Valentia Bay to Heart's Content, New Foundland. The great work was completed on Friday, July 27th, and dispatches are now daily transmitted between the two countries.

Peace has again been declared between Austria and Prussia.

A great storm passed over portions of Waterloo Co., Canada West, on Sunday the 22nd of July, raging with terrible fury in the vicinity of Waterloo, Preston, Berlin, &c. The storm was accompanied with hail and rain. Buildings, fences and trees were greatly injured and some entirely destroyed. Fruit trees and grain suffered severely, and some tracts of timber were almost entirely destroyed. —*Waterloo Chronicle.*

The Spirit of the Departed.

BY R. T. HARVEY.

I know thou hast gone to the home of the blest

Then why should my soul be so sad?

I know thou hast gone where thy rest is staid

And the mourner looks up and is glad,

Where love has put off, in the land of its birth,

The stains that it gathered in this,

And hope, the sweet singer, ascended of earth,

Lies asleep on the bosom of Bliss.

I know thou hast gone where thy forehead is staid

With the beauty that dwelt in thy soul,

Where the light of thy love-light cannot be marred,

Nor thy spirit flung back from its goal;

I know thou has drunk of the Lake that flows

Through a land where they never forget—

That sheds off the memory only repose,

And takes from it only regret.

This eye must be dark, that as yet is not dimmed,

Ere again it may gaze upon thine;

But my heart has revelations of thee and thy

home

In many a token and sign;

I never look up with a row to the sky,

But light like thy beauty is there;

And I hear a low voice like thine in reply,

When I pour out my spirit in prayer.

In thy far-away dwelling, wherever it be,

I know thou hast visions of mine;

And thy love, that made all things as music to me,

I have not yet learned to resign,

In the hush of the night on the waste of the sea,

Or alone with the breeze on the hill,

I have seen a presence that whispers of thee,

And my spirit lies down and is still,

And though, like a mourner that sits by the tomb,

I am wrapped in a mantle of care,

Yet the grief of my bosom—oh, call it not gloom—

Is not the dark grief of despair.

By sorrow revealed, as the stars are by night,

Far off a bright vision appears.

And hope, like the rainbow, a creature of light

Is born, like the rainbow, in tears.

The Herald of Truth.

The next semi-annual Conference in Virginia will be held on the last Friday of August. The brethren from all parts of the country are invited to attend.

The Cholera prevails to a considerable extent in the cities of New York, Brooklyn and several other Atlantic cities.

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A man residing at Washington, Illinois, took down his gun a few Sabbaths ago, as was his custom on that day, for the purpose of hunting. He had not gone long, when the accidental discharge of his gun drove the contents through his own head, killing him almost instantly. —*Religious Telescope.*

Another warning for Sabbath breakers.

A Suggestion.

Bro. Philip Stauffer of Lancaster Co., Pa., suggests that a table, similar to the one given in his letter in another column, giving the places and times of meeting and the names and P. O. addresses of all the meetings and ministers throughout the country should be published.

In Lancaster Co., and also in Canada, the brethren have for some time been in the habit of issuing small pamphlets in the form of an almanac, in which the names of the meetings, the time of meeting, &c., for those respective localities are given.

I believe it would be useful and interesting to all, and of special advantage to all who wish to travel, if we should have some publication in which all such information were given in proper form for convenient reference. If properly arranged this could all be given in a very small space, and without incurring any great expense.

If this suggestion meets the approval of the brethren, and they will interest themselves and send us the necessary information, we will put it in proper form and have it published by the first

of January next. We should like to hear from any who feel an interest in this matter.

Fatal Accident.

On Wednesday the 18th of July, Jacob Gotthold met his death very suddenly, near St. Mary's, Canada West. He was employed as a brakeman on the Grand Trunk R. R. He was standing on the roof of a freight car, as it was approaching a deep cut where the road passed under the bridge of the National Cross Road. Not seeing the bridge, he struck his head against it, and was instantly killed. His body was taken in care by the superintendent of the road and brought to Berlin, Waterloo Co., where his parents resided, and on Friday the 20th it was deposited at the Meunier grave-yard (Eby's). There to rest free from all earthly pains. He was about 19 years of age.

Children's Column.

For the Children.

The following questions I found in another paper. They are all useful and important questions, and I wish all the children who read the *Herald* would take their Bibles and try to answer.

1. What does Jesus say concerning little children?

2. By whom are children compared to arrows in the hand of a mighty man?

3. By what prophet were children cursed in the name of the Lord? and why?

4. What king decreed the death of the male children of the Hebrews?

5. Who commanded that all the children of Bethlehem and the nurses thereof should be slain? and why?

6. Who wept for her children and would not be comforted?

7. What has God promised to do for fatherless children?

8. Upon what occasion did Jesus call a little child to him?

9. Of whom was it said, "This child is set for the fall and rising of many in Israel?" and what does this mean?

10. Of whom was it said in infancy, "She saw he was a goodly child?" and by whom was the child thus regarded?

11. Of what child was it said that "he increased in favor with God and man?"

12. Can this be said of you? J. A. E.

For the Herald of Truth.

Vanities of Youth.

"Wherever shall a young man cleanse his way? By taking heed thereto according to thy word." —*Ps. 119: 9.*

It saddens the heart of the true Christian to behold the vanities in which the young people seek their enjoyments. Comparing with the word of God the things in which the young take delight, and you will find them directly opposed to each other. They take pleasure in those things which are "highly esteemed among men"; but the Savior says, "That which is highly esteemed among men is abomination in the sight of God." That which is abomination in the sight of his children also.

They take pleasure in such things as tend to lead them away from God; and Satan delights to lead them on the broad and downward road, the end of which is everlasting destruction. Dear young man, stop and think a moment; stop, dear young woman, and take heed to a word of warning. Have you ever thought how absurd it is in you to be pursuing a course which you know to be contrary to the will of Him who created you, keeps you alive, and blesses you with innumerable blessings each day of your life, and who so much desires that you turn away from the vanities of the world and devote your life to his service. Have you not often been convinced that you are acting very inconsistent with the word of God? and do you not know too that the end of such a course, if continued in, is death? Then, how can you, O poor sinner, still pursue a course in which you are daily offending your Creator, who has always been kind and merciful to you? You must acknowledge that it would have been just if he had taken away your life long ere this time and sent you into everlasting fire prepared for him whom you serve.

I entreat you, then, dear young friend, as one who loves you, to consider how imprudent it is for you to disobey your kind heavenly Father, and to neglect the one thing needful, that which will make you happy in this life and unspcakably happy beyond the grave.

The Savior is inviting you to come. The people of God are invited to come and taste the goodness of the Lord. Behold, the Savior stands at the door of your hearts and knocks. O admit him quickly and you will find just the friend you need. Do not any longer seek pleasure in the vanities of this world; but "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Once more, dear friends, I entreat you, as you value everlasting life, take heed to that which is for your good: "cleanse" your way "by taking heed thereto according to the word of God," and it will be "a lamp unto your feet, and a light unto your path," and will lead you unto everlasting life. Will you, then, still refuse to obey the commands of God? Will you still be unconcerned for your soul's salvation? If you are still putting off this important work until a more convenient season, death may come before that convenient season arrives, and disappointment may be all your vain hopes. If you were even sure of living four score years, would it not be prudent in you to devote all those years to the service of your gracious Creator? You will realize more real happiness in the service of your Creator in one year, than in a whole lifetime spent in the service of his evil eye. Seek, then, pleasures no longer where they can not be found. Come to the Savior; engage in his service, and you will confess that you never knew before what real happiness is. You will also thank the Lord that you suffered yourself to be persuaded to forsake the vanities of this world. May the Lord by his holy Spirit influence your hearts to forsake sinful pleasures, and bring you to see the wickedness of sin, and to see that you are a wretched sinner, and help you to come to the Savior.

From your brother

HENRY.

"How shall the young secure their hearts, And guard their lives from sin? Thy word the choicest rules imparts To keep the conscience clean."

"When once it enters to the mind, It spreads such light abroad; The meekest soul instruction find, And raises their thoughts to God."

"Tis like the sun, a heavenly light, That guides us all the day; And through the dangers of the night, A lamp to guide our way."

From the Sunday School Times. Old Age.

BY CATHERINE M. TROWBRIDGE.

Many shrink from the thought of old age. They regard this period of life as a region of shadow and gloom. It is only on the earth side that it presents this aspect. On the heavenly side the light which shines upon that land is steady, calm and serene. The old age of the worldling does indeed lie upon the confines of the grave and the deeper darkness beyond. But Christian old age lies on the confines of the heavenly city, and from thence it derives a pure and steady light.

In most cases that city seems very far off to the youthful pilgrim. Long vistas of earthly objects stretch between. How dim and shadowy its outline! how much like a dream it appears! how little like one of the actual realities which lie before him! As he proceeds the distance lessens. Fewer and yet fewer are the objects of hope and expectation that lie between. He has now, as it were, a line, to measure the distance. Our past years are ever a measure of future ones. The boy of ten measures the distance to his future, either consciously or unconsciously. In ten years more he will be twenty. Does that period to his apprehension measure his future life? Ah, no! a long vista stretches out yet beyond, filled with objects of hope and ambition. Not so with the man of forty. When he takes the past as the measure of the future, he feels that the line is long enough to reach the end. He knows, indeed, that the distance yet to be travelled may be very much shorter, but it can hardly be longer. Can the heavenly city seem so very far away, when the Christian pilgrim feels that it is nearer to the spot where he is, than the measure of his life, than the remembered days of his childhood?

Bunyan does not place the land of Beulah, or even the delectable Mountains, in the earlier stages of his Pilgrim's journey. It is not in the glare of this world's light that the light of the heavenly city falls clearest upon our path. The dreams of youth have faded away; the pulse of life no longer indicates the feverish excitement of earlier years; many of the friends of youth have passed away;—but the aged pilgrim finds the delectable mountain, from which he catches glimpses of the heavenly city. His vision in that direction is clearer and brighter than in his youth. Thence the world's glare often did look prospect from his eyes. As he has passed on in his journey, he has mourned over many a disappointed hope, many a bright star of promise set in darkness. Many a cloud shuts out the light of earlier days, but calmer, purer, clearer light takes its place. Peaceful and happy is the old age found in the way of righteousness.

Fear not, Christian pilgrim, to travel on towards the sun-setting. It shall come to pass that at evening-time it shall be light. How peaceful, how luminous with heavenly light has been the setting sun of many an aged pilgrim. Dimmed or quite expired are many of the lights that shone on earlier years, but brighter is the light from the golden gate of the heavenly city. Life's severest conflicts are all passed. Faith has been tried in the furnace of affliction, and now it is clear, bright, and calm.

Remember now thy Creator in the days of thy youth." Obedience to this command is the entrance of the path leading to an end so peaceful and blessed.

Good and Bad Seed.

As our hearts are like the busy carth, always making something grow, let us be careful to put good seed into them. The carth causes whatever seed is in it to grow without any choice in the matter, but our hearts can choose what shall grow and what shall not grow.

The evil seeds are already plentiful in our hearts, springing up from our evil passions, and also dying into our hearts from observing the evil doings of others, like the thistle down that flies to us from our neighbour's neglected land. The good seed, however, is so our hearts when we listen to God's word, and it is with us to choose which shall take root and grow—the good or the bad.

Whenever the evil seeds shoot out a thought, we can check it and keep it from growing by not giving way to it; so we can think and think again of the good word of God; we can believe it; we can pray to God to make it grow in our hearts; to send the seed of his Holy Spirit upon it; and so shall it grow up and bring forth fruit. But if we will not take the trouble to keep the bad seeds from growing, then, as we read in Matt. xiii. 41-43, "In the end of the world God will send forth his angels and they shall gather out of his kingdom all things which offend, and they shall be cast into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous (in whose hearts the good seed has taken root and brought forth fruit) shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The Treasures of the Wicked.

Every man is treasuring up stores for eternity; the good are laying up treasures in heaven, where moth doth not corrupt; the evil and impenitent are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, adds something to the heap of wrath. Every evil thought, every evil deed, adds something to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier one to-morrow; he will have a weightier one the day of wrath. When he lies down at night, he is richer in vengeance than when he rose in the morning.

He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrance of friends, all the advice and prayers of parents will be taken into the account, and will tend to increase the treasure of wrath laid up against the day of wrath. —*Rev. J. A. James.*

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The Angels and the Shepherds.

How sweet the angel's song
That night on Bethlehem's plain!
Oh could we see that light,
And hear those notes again!

The angels come no more,—
But their sweet hymn of praise
Still, on the plains of earth,
Our grateful hearts may raise.

Yes, we can join the song
Which echoes still above,—
Glory to God on high,
On earth sweet peace and love!

Christians, you have no painful and expensive journey to undertake in order to present yourself before the Lord. Your Shiloh is at home. Of you no costly sacrifice is demanded. You go unto the Lord thanksgiving, and pay your vows unto the Most High. Call upon him in the day of trouble and he will have mercy upon you.

Died.

On the 10th of May 1866, in Fayette Co., Pa., of Consumption, Catharine, wife of Emanuel M. Saylor, aged 26 years, 3 mo. and 11 days. She was buried on the 11th, upon which occasion a funeral discourse was delivered by Bro. David Johnson, from Rev. 14: 12, 13. She was a faithful member of the Mennonite Church, and leaves a husband and one child to mourn their loss.

On the 1st of May, in Wayne Co., Ohio, Bro. John S. Eschleman, aged 56 years, 6 mo. and 14 days. Funeral services were conducted by Henry Martin and John B. Shoemaker from Rev. 22: 12.

On the 29th of July, in Doylestown township, Bucks Co., Pa., Joshua Hiestand, son of Pre. Jacob Hiestand, aged 49 years, 5 mo. and 16 days. He leaves a wife and three children to mourn his early death.

HENRY WALTER.

On the 16th of June, in the vicinity of New Bloomfield, Perry Co., Pa., of spotted fever, Benjamin F. Ayie, aged 4 years, 3 mo. and six days. He was sick only about twelve hours. Funeral services by Bro. Geo. Hupp from Cumberland Co., who was here on a visit through Perry and Juniata Counties.

SUSAN A. AYIE.

On the 20th of March 1866, in Salisbury township, Lancaster Co., Pa., Lizzy, wife of Christian Kurtz, and daughter of Geo. Weaver, deceased, aged 76 years, 9 mo. and 8 days. She was buried on the 23rd. A funeral sermon was preached from Rev. 14: 12, 13. She bore her sufferings with Christian fortitude. Shortly before she died, she said, "I saw my deceased children—I am going to them." She was a member of the Mennonite church for a number of years.

Our friends and neighbors fall upon our right and left; by one they lay out their mortal robes and put on the habiliments of the grave, and we, too, will soon be numbered with the multitude of the dead, and our spirits will go to try the realities of an eternal state of existence.

GABRIEL BEAR.

On the 10th of June, in Markham, York Co., C. W. Susanna Laman, widow of Alm. Laman, dec., aged 77

years, 5 months and 10 days. She was buried on the 12th, at the burying-ground on her old homestead. Funeral sermon preached at Wideman's Meeting House, by Samuel Schlichter and the writer, from Ps. 90: 12, "So teach us to number our days, that we may apply our hearts to wisdom." She was a member of the Mennonite Church. During her earthly pilgrimage, her hopes were often beclouded with doubts and fears, yet in the last moments of her life, she could exclaim with a bright hope, "There is room in the rest that remains for the people of God."

J. H. STECKLEY.

On the 5th of July, in Fairfield Co., Ohio, of croup, Neph, son of Eli and Catharine Zook, aged two years, 7 mo. and 29 days. He was buried on the 8th, on which occasion a funeral sermon was delivered by the writer from Matt. 18: 2, 3. It was an only child and very dear to its parents, but they need not mourn like those having no hope, but can rest assured that it is well with the child.

How soon the lovely child has gone
To its eternal happy home;
To such as Noe rest is given,
And he is now with Christ in heaven.

Where he forever will remain,
Nor e'er return to you again;
But if your heart to God is given,
At death, you'll meet your child in heaven.

Therefore, dear parents, weep no more,
Because it is a trial sore,
To part with those the Lord has given,
For your dear child is now in heaven.

Geo. BRENNEMAN.

On the 23rd of June, in Haldimand Co., Canada West, of a protracted illness, Bro. Jacob Swartz, in the 53rd year of his age. He was buried on the 25th at Huber's M. H., where a funeral sermon was delivered by Abraham High, C. Gayman and — Anderson.

Bro. Swartz was a minister in the Mennonite Church. He was ordained to preach in June 1858, and was a faithful steward in his Master's house. He earnestly admonished his hearers to flee from the wrath to come, and to refrain from the follies of the world, its vanities and pride.

During his sickness, his great concern was to speak to those who came to visit him about religion, and to exhort them to humility—to lay aside the things of the world, to deny themselves, and to take up their cross and follow Christ.

The last words he spoke to me, he said, "I have considered all my things and I think I can make them no better. I feel that I have connected him and obtain the crown of glory, where there will be peace and love." "He slept with his fathers and they buried him in the city of David." 2 Chron. 27: 9.

DETROIT HOOVER.

On the 6th of June 1866, in the Alleghany Valley, in Brecknock township, Berks Co., Pa., Elizabeth Good, aged 80 years, 7 mo. and 17 days. Her maiden name was Bowman. On Sunday the 8th she was buried at the neighboring churchyard, on which occasion Bro. Newman preached an appropriate discourse from 2 Tim. 4: 6—8.

On the 11th of June, in Juniata Co., Pa., Elizabeth, wife of John Stetley, aged 55 years and 5 months. She was a member of the Mennonite Church 36 years. She was buried on the 13th. Funeral sermon was preached by the

brethren Jacob Graybill and Samuel Winey, from Rev. 7: 16, 17. We hope she is, as she desired on the night of her death, "with Jesus."

On the 16th of June, in Holmes Co., Ohio, David Yoder, aged 81 years, 11 mo. and 20 days. A funeral sermon was preached on the 17th by the brethren Moses and Levi Miller. He was a member of the Amish Mennonite Church, and leaves 8 children, 55 grand-children and 49 great grand-children.

TOMAS MILLER.

On the 6th of June, infant daughter of Bro. and Sr. Isaac and Eliza Herschberger, aged 3 mo. and 13 days. Funeral sermon by the writer from Matt. 18: 3.

HENRY YOTHEL.

Livingston Co., Ill.

On the 27th of July, in St. Joseph Co., Ind., of consumption, Esther, wife of John Schrack, aged 25 years, 1 mo. and 8 days. She was a member of the Mennonite Church and had a desire to depart and be with Christ. Funeral sermon by the brethren Dan Brundage and Daniel Brenneman from 2 Cor. 5: 1.

Letters Received.

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The Herald of Truth.

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CHARLES HESS, Printer, 32 Randolph St., Chicago.

For the "Herald of Truth."

"There is a God."

The fool within his heart hath said,
"There is no God that all things made."
Who but a fool would thus defy
The truth which no one can deny?

The glorious planets in the sky
Of this blessed world do testify:
Despite what thoughtless mortals say,
Declare, "There is a God," to day.

The mighty thunders, as they roar,
Bespeak a God of sovereign power,
And who the first man being that
Entered heaven from earth. "Abel was a keeper of sheep." Moses, the great leader of his people, the man who was honored to talk with God face to face—who stood amid the thunders of Sinai unhurt, spent a large portion of his life in the employment of a shepherd; and there in retirement, far from the distraction and bustle of the busy world, he was prepared for his future greatness, by communion with God.

It was while keeping the flocks of Jethro, his father-in-law, that God appeared to him in the burning bush, and gave him his first commission. And it was to shepherds who watched their flocks by night, that the herald angel first announced the most glorious, most thrilling news ever spoken to men. "Unto you is born a Saviour, who is Christ the Lord."

But, however many good shepherds there may have been in the world, there is One that rises infinitely above them all. It was predicted of Him, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." And he says of himself, "I am the good Shepherd: the good shepherd giveth his life for the sheep."

No man can say "The Lord is my shepherd," until he has first been reconciled to God, through the blood of Jesus. We cannot feel sweet comfort from the truth, till we have first known the truth, and we cannot rejoice in the Shepherd's care, till we give over our wanderings, and come to Him. "All we like sheep have gone astray; we have turned every one to his own way." But we must abandon our own way, and be willing to be saved in the way of divine appointment. Our Lord says, "I am the good Shepherd, by me if any man enter in he shall be saved, and shall go in and out and find pasture." He must be saved first, before he can find pasture. It cannot be too often nor too earnestly enforced that we must have gospel faith before we can have gospel experiences, that we must first know the truth, and we cannot rejoice in the Shepherd's care, till we give over our wanderings, and come to Him. "All we like sheep have gone astray; we have turned every one to his own way." 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New Dundee, C. W. J. B.

Correspondence.

For the Herald of Truth.

A Visit to Whiteside Co., Ill.

I left home in company with my wife and child on Saturday, the 11th of August, and took the cars for Sterling, in Whiteside Co., where we arrived in due time and were met by the brethren Henry Nice and Joseph Albenbach, who then accompanied us on the same train to Morrison, the county-seat of Whiteside county, thirteen miles west of Sterling, where they had an appointment to preach the next day.

When we arrived at Morrison, we were met at the depot by Bro. William Gsell, who provided wagons and took us to his home, a distance of about three miles in a westerly direction from the town. It had rained very hard during the day and the roads were very muddy and slippery. The country for several miles is somewhat broken and overgrown with young timber and brush. Stones, also, seem to be pretty plenty in this region. Where Bro. Gsell lives the land stretches out again into beautiful, gently undulating prairie. The soil is good, and land may be obtained at pretty reasonable prices.

We stayed with Bro. Gsell all night and the next day we had pleasant weather, and quite a large number assembled together to attend the meeting which was held in Bro. Gsell's barn. Several brethren and sisters had also come from the neighborhood of Sterling, the day before, in their wagons, to attend the meeting, which was a pleasant and interesting one. And we hope that it was not altogether in vain, but that some good may have been done—some heavy souls encouraged—some weary-laden sinners brought nearer to Christ—some good seed sown, which may spring up and bring forth fruit to the honor and glory of God.

Another appointment was made at the same place in six weeks (Sept. 28th), and another in six weeks from that time. The brethren at Sterling have consented to attend to the preaching of the word at these appointments; but if any brethren from other parts, whether ministers or others, can attend they will meet with a cordial reception. There are only a few members residing in this vicinity, but there are others also, who seem to feel an interest in religion and the preaching of God's word, and ministers, traveling through this part of the country, should not fail to stop here, especially on the way to the west, where they are able to speak in the English language.

In the afternoon of the same day, Bro. Gsell's son brought us in his carriage back to the home of Bro. Nice, five miles south-east of Sterling, where we staid all night, and the next day (Monday) attended an appointment at the meeting-house some two miles north of Sterling. In the evening we had meeting at a school-house several miles further east, which was well attended. We staid all night with Bro. John Kornhals, and the next day we spent among our acquaintances and friends in the neighborhood. We also visited Bro. Benj. Hershey, who is laboring with a falling considerably. At the time of our visit he had an attack of pleurisy, which prevented him from attending the meeting which had been appointed at the school-house, not very far from his residence. This meeting was also very well attended, and we hope by the blessing of God it may not have been without some good results.

The next day was again spent in visiting among the brethren and sisters in the vicinity, and in the evening

Bro. Christian F. Hostetter took me to Sterling, where about midnight I again took the cars and arrived safe home on the morning of the 16th, and, thanks be to God, found all well.

I was much encouraged by my visit among the brethren, and desire to express my heartfelt gratitude for the love and kindness they manifested towards us while among them.

During our visit most of the farmers in the vicinity were yet busily engaged in gathering their wheat, oats and barley, in which they have been much retarded by the recent heavy rains. The greater part, however, I suppose has been secured without serious damage. The crops are generally good. A terrible hail-storm passed over portions of this county a short time since, the effect of which is visible. Much of the corn is greatly injured and some fields are said to be almost entirely destroyed. Hailstones as large as walnuts and some much larger are said to have fallen.

JOHN F. FUNK.

Chicago, Aug. 21st, 1866.

From Virginia.—An Invitation.

I wish to inform the brethren, through the columns of the *Herald* that we expect to have our sacramental meeting, on Sunday the 7th of October next. There will be preaching at that place on Saturday previous at three o'clock if the Lord will. And if there are any who intend to visit us this Fall, we would be glad to have them come and be with us at that time. We hereby extend a hearty invitation to all and hope some of the ministers from the North or West will be present with us and assist us in our labors, and unite with us in communion. We think we should all be united in the bonds of peace and love. Let us all pray for one another, that we may become strong in the Lord to guard against all sin and temptation, that we may render acceptable service unto the Lord and obtain the promised reward. Your humble brother,

JACOB HILDEBRAND.

A Journey.

On the 15th of August I left home and went to Elkhart Co., Ind., and arrived at Ure, John Sullivan's, where I met the brethren James Troyer and Benjamin Shrag. On the 16th we went to Miami Co., Ind., and on the 17th I went to see my brother Christian Schmucker, where I met brother and fellow-servant John K. Yoder, from Wayne Co., Ohio. On the 18th we had some difficulty to settle at this place, and on the 19th we had meeting at which Jacob Schrag's, and on the 20th at Bro. Lewis Hensler's. There seemed to be an earnest desire among the brethren and sisters to hear the preaching of the word of God.

On the 21th we had meeting at the same place, where we commemorated the death and suffering of our Lord, in which many brethren and sisters took part, which was very encouraging, and I feel very grateful for the love which was manifested.

At the same time a minister of the word by the name of Robert Strohl was ordaining a young man, and on the 23rd we left here and started for home, where I arrived safely on the 24th, and found my family all in usual health. Thanks and praise be to God for his goodness and his mercy that he has thus kept me safe and sound, and well until my return.

ISAAC SCHMUCKER.

Lagrange Co., Ind.

Questions & Answers.

John 11: 9, 10.

In the *Herald of Truth*, No. 7, Vol. 3, the question is asked, "What is the meaning of the words (John 11: 9, 10), 'Jesus answered, and said to them twelve hours in the day? If any man walk in the day he shall not stumble, because he seeth the light of this world. But if a man walk in the night he shall stumble, because there is no light in him?'"

While a man continues to live in his natural and sinful condition, he is in darkness. As soon, however, as he awakes from the sleep of sin, and the light of which the prophet Isaiah speaks (chap. 9: 2), "The people that walked in darkness have seen a great light" (and the light is Jesus Christ), the day breaks and the morning star arises in his heart and he walks in the light, as he also says, "I am come, a light, into the world, that whosoever believeth on me should not abide in darkness."

If we take into consideration that, in natural things, as every one knows, we can walk in the day without stumbling, but cannot do so in the night, when our eyes cannot see, we can readily perceive how this illustration applies in spiritual things. When a man comes to a knowledge of his sins, and sincerely repents and is "born again," having put on the Lord Jesus Christ, he can then say with the apostle Paul (Rom. 12: 13), "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in strife and wrath, but in gentleness and meekness, and in love, as in communion with the works of darkness, but much rather reprove them."

In brief, this passage may be understood to mean as follows: The twelve hours of the day are the time of grace allotted to man. Whosoever will is invited to come and seek to work his salvation in this time of grace, he shall be saved. But he that neglects his salvation till the day of grace is past and the dark night of death has come, when there is no more time for repentance, will have neglected it for ever and will have his part in outer darkness, where there will be weeping and gnashing of teeth. Read also the parable of the ten virgins as given in Matt. 25.

2 Thess. 2: 1-4, 9.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by his gathering together unto us, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, until there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, who sitteth in the temple of God, showing himself that he is God.... whose coming is after the working of Satan, with all power, and signs, and lying wonders," &c. 2 Thess. 2: 1-8.

It seems that already in the time of the apostles there were men (as also in our time) who indirectly pretended to foretell the advent of the Lord, or to know the time when the end of the world would come, although Christ himself said, "Of that day and hour knoweth no man, no, not the angels of

heaven, but my Father only."—Matt. 24: 36. The apostle, therefore, admonishes his believing brethren, entreating them to "be not soon shaken in mind, or be troubled," for he knew assuredly that the falling away must come first, and that man of sin be revealed.

"Neither by spirit," "Spirit" may here mean teacher or prophet; for St. John speaks thus: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

"Nor by word, nor by letter." That is, they should not permit themselves to be led astray in any manner; "for that day (namely the day of the Lord, or the judgment-day) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This is the antichrist, which revealed itself soon after the apostles' time. The apostle says, "The mystery of iniquity doth already work," and to the children of Ephesus Paul says (Acts 20: 29), "I know that after my departing shall grievous wolves enter in among you, not sparing the flock." Hence, this "man of sin" must not be understood to mean a single person, but by it is meant the whole kingdom of antichrist. By a term antichrist, I understand to be all persons that do not obey the truth as it is in Jesus, but delight in unbelief and in the works of the law. Such are nominal Christians. They profess that they know God, but with their works they deny him. These do not gather with Christ, but seatter. For Christ says, "He that is not with me, is against me; and he that gathereth not with me scattereth."—Luke 11: 23.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself as God." This was fully accomplished in the dark ages of persecution, when he set himself with violence in the church of God, and showed himself that he is God, by pretending (for money) to forgive men their sins and anathematizing all that would not obey his false teachings, and many other things. Paul says of him that he shall forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4: 3. His coming is through the working of Satan, or, as in the text, "after the working of Satan," because they "departed from the faith, giving heed to seducing spirits, and to doctrines of devils."—1 Tim. 4: 1.

Although this "man of sin" may, in some measure, have lost his power, yet let no one think he is no longer in the world. He continues still in the world, and he will continue to form; and not till the Lord shall appear in the day of judgment, will he destroy him with the Spirit of his mouth and bring him to his end.

This is briefly my humble understanding of this passage of Scripture. J. M. CHRISTOPHER.

Luke 9: 27.

"But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God." An explanation is desired. Answer. Christ was alone praying, and his disciples were with him (v. 18), and entering into a conversation with them, he told them, "But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God." Mark has it, "Till they have seen the kingdom of God come with power." And Matthew says, "Till

they see the Son of man coming in his kingdom." Jacobus says, "This seems to refer particularly to the transfiguration of Christ, which was just about to take place, in which he should be displayed to their view in something of his true spiritual dignity and heavenly glory, and this should show to them the nature of his kingdom, and in this event by the divine attestation which he should give, it should be made manifest to them that he should be said to 'come with power.' So we find Peter referring to this scene, as so important to their faith. 2 Pet. 1: 16, 17. He calls it his majesty, his honor and glory, of which they were eye witnesses."

But we may also take another view of it. When Christ began his mission on earth, he preached, saying, "Repent for the kingdom of heaven (or the kingdom of God) is at hand." The promised Messiah had come. He was the fulfiller of the old prophecies. His Jewish dispensation was about to be set aside, and the gospel dispensation established. Christ's kingdom on earth set up in the planting of his church. And thus the kingdom of God was to be restored again among men, which had been lost by the world degeneracy of both Jews and gentiles. And this was to come to pass soon. Some that were standing there should live to see it.

"They saw the kingdom of God, when the Spirit was poured out on the day of Pentecost, when the gospel was preached to all the world, and nations were brought to Christ by it; they saw the kingdom of God triumph over the gentile nations of their conversion, and over the Jewish nation in its destruction. Many who were then living, saw all this accomplished, particularly John, who lived till after the destruction of Jerusalem, and saw Christ actually planted in the world."

Greenleaf says, "It is apparent to refer to the Mediatorial kingdom our Lord was about to set up by the destruction of the Jewish nation and polity and the diffusion of the Gospel throughout the world." Doddridge refers it chiefly to that providential appearance of Christ for the destruction of Jerusalem, so often called the coming of the Son of man, Matt. 24: 3, 27, 30, 31, and the day in which he shall be revealed. Luke 17: 24, 26, 30, 7.

Substitutes.

In the September (1865) number of the *Herald* appeared the question, "Is it consistent with the principles of non-resistance to buy substitutes and send them into the army? May this be done according to the gospel without violation of Christian charity?"

This was a question of very great importance during the terrible war, which, like a mighty storm, passed over our land within the last five years; and although the war is over now, yet it remains still a question of equally great importance at the present time, inasmuch as we are continually hearing of wars and rumors of wars, and know not in what hour a similar demand may again be made of us. For this is an evil time, and we know not what may come to pass from one day to another. We hope, however, that, in this country, such may not soon fall to our lot again. Oh could we but by writing, preaching, and prayer, through the grace of God, bring it about that man, endowed with reason, created in the image of God, the most exalted and noblest of all the creatures on earth, might abandon a custom so prejudicial, hurtful, and barbarous, and seek to adopt a better and more rational plan to dispose of their difficulties. How easily and pleasantly may discord arising between men and governments, be made to give place to harmony and union, if they

would approach each other in love and forbearance, and "reason together"! But such, alas! is not the case. The human heart is continually prone to evil, hatred and lust, as the serpent, blind, foolish, full of sin and wickedness, and ever ready to render evil for evil. There is, moreover, in the human heart no inclination to trust in God, no faith in God; for it has gone astray from God. It is, therefore, very corrupt, and cannot accomplish that which is good; but trusts in the works of its own hands, arming itself with weapons of iron and steel, but forgetting entirely the weapons of righteousness and light, which are not carnal, but mighty through God to the pulling down of strong holds of wickedness. It builds fortifications and walls around its cities, not believing that the name of the Lord is a strong fortress to which the righteous may flee and find protection. If, after any wrong, whether real or imaginary, it takes up arms and marches into the field, provoking its enemies to wrath instead of feeding the command of the great King of glory, that we should provoke one another to love and not to wrath.

Hence this may be a cause of war, but frequently it is induced by an ambitious desire to gain honor and a great name, or to subdue other countries and nations. Just view the field of battle, and behold the horrors of the scene, where man and beast, struck down together, lie scattered about either singly or in heaps, the dead, dying, and wounded mingled together, presenting scenes of unspeakable suffering, anguish and distress, with fragments of arms, guns, cannon, and wagons strewn over devastated fields and forests, together with the smoking ruins of consumed buildings and the bones of every kind. We can not describe the confusion and wickedness which presents itself here, the distress and anguish which are brought upon thousands and thousands of mourning hearts, as they hear of the death of a loved father, a faithful husband, of a dearly loved son or brother, taken away in the prime of their years on the battle-field.

Is there, then, a man to be found in the world, who can say, or who is contented in his heart, that God, who is God of order, can have pleasure in such disorderly and wicked deeds? How can God's blessing rest upon such a state of things? Jesus Christ the Son of man came not to destroy men's lives but to save them, and his kingdom is only a kingdom of peace; for he is called the Prince of peace, and such he also is. The subjects of his kingdom have learned of him, and are like him, and follow his footsteps, and have his Spirit. If they love him, they will cheerfully obey him; and if they will obey him, they must love their enemies, and do no injustice or violence to any man. If such, then, is the will of God, and if he has said that we are to take part in a work, the special purpose of which is, to destroy men's lives, and in which all manner of unrighteousness and wickedness is enjoined, and which is so impossible. The true follower of Jesus must refrain from such things. If, then, such things are repulsive and sinful to me (as they are to the true Christian), how can I conscientiously and willingly pay a substitute and send him to the army? For, by so doing, I would also make myself a partaker in such wickedness and help to promote the same.

This seems quite plain. All that is sinful we must entirely abstain from; and if we cannot do this things ourselves, we certainly cannot, by any means, be permitted to encourage another to do them; but we should much rather admonish him to exercise peace and love, and to abstain from all that is evil. And a brother, writing on this subject, says, "In my opinion, this (the hiring

of substitutes) cannot be consistent with a proper course. How can we declare any thing to be sinful for us to do, when we pay another to do the same in our stead? Some may perhaps say that we should make to ourselves 'friends of the mammon of unrighteousness.' But would we not, by this means, much more make to ourselves enemies? For the desolation and destruction attendant on warfare are also not to be disregarded. How many impoverished widows and orphans there may be, whose cries and complaints shall not remain unheard? If you will not do this, what course will you pursue? It is often asked. But the Lord will lead his own people. Was not the preaching of the cross to the Jews a stumbling-block and to the Greeks foolishness? And at the present time also, this is too much the case."

Let each one examine all things, and consider for himself. Let the word of God be your rule, and the Spirit of God your teacher, and let each one walk as he is persuaded in his own mind. Written out of love by

A BROTHER.

No More Death.

"There shall be no more death."—Rev. xxi. 4.

How often does the thought of the mysterious change that awaits him, cast gloom and heaviness over the Christian's mind! Who can watch the blight, and withering, and effacement of that which was once so fair,—who has seen the suffering, the anguish, the unknown pang in which the spirit tears itself from its tenement, and rends the earthly shroud,—and not felt that it is a bitter tribute we must pay, as we pass into endless life and freedom?

How often have the mists, arising from the gloomy valley through which we must go, hidden from our eyes the view of the better land beyond! Nor, pass where we may, can we escape the sense of this dread presence, this haunting mystery. Everywhere we see Death reign. Since Ahb's grave was dugged under the wall of Eden, where is the King of Terrors not left his footstep? On every road to earth he has reared some ghastly monument,—in every market-place proclaimed his title,—on every wall set up his banners,—in every garden hewn out his sepulcher. Earth still holds a "palace" where the Lord lay. Within each of us those seeds are sown which must lay these bodies in the dust.

And these are the bitter and poisonous fruits of sin. Death came by Sin. Sin mined the citadel, and Death stormed it. And because Sin has struck its roots into his nature, and coiled itself round every fiber of his being, even the heir of spiritual life must be through all his earthly days the bearer of a "body of death."

But "I know that my Redeemer liveth." I have seen his empty grave, and the folded shroud. I know that he was dead and is alive; that dying, he "destroyed him that had the power of death," and that living, he will be "the Resurrection and Life" to me! At his grille hang "the keys of Hell and Death." And when the heaven falls asunder, a voice from heaven speaks the words heard of old among the tombs of Bethany, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Blessed assurance! hope full of immortality! I shall see his face; him and not another, in the land where death comes no more. There the fear, and the weeping, and the gloom, the mystery shall have passed away. For sin can not enter there; and with sin, death

has perished, and every evil thing that was here a type and shadow of death. And there the heritage of eternal life will be mine. The crown of life will be mine. Through endless ages stretching before me in clear bright prospect, I shall know that there will be no change, no parting, no decay, no death, because no sin. All through that love, whose first step was from the throne to Calvary, and the next, from Calvary to the grave.

The stone is rolled away from the sepulcher of all who believe. My Saviour has left the prints of his feet in the dark valley, from end to end, and made it the highway to the everlasting kingdom. Let me wait prayerfully, and work diligently "all the days of my appointed time." And when this frail tent of earth loosens, and shrinks, and falls, may I pass forth from it, as Peter from his prison, awakened by an angel, and find myself standing in a trance of joy on the street of the new Jerusalem!

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1.—Burns.

Divine Sympathy.

"I know their sorrows." Exod. 3: 7. Man cannot say so. There are many sensitive fibres of the soul the best and tenderest human sympathy cannot touch. But the Prince of sufferers, He who led the way in the path of sorrow, "knoweth our frame." When crushing bereavement lies like ice on the heart, when the dearest earthly friend cannot enter into the peculiarities of our grief, Jesus can, Jesus does. He who once bore my sins, also carries a bitter tribute we must pay, as we pass into endless life and freedom? I can think, in all my afflictions, "He was afflicted," in all my tears, "Jesus wept."—MACDUFF.

Truth and Error.

"Truth ordained to earth will rise again; The eternal years of God are ours; But error, wounded, writhes in pain, And dies amid her worshippers."

One of the very best ways to combat error is to preach and propagate the truth. We are to preach and circulate the truths which are the reverse of prevailing errors, and thus the harmony of these truths with the unerring word. We are to preach and spread the truth in all its fulness, simplicity, and power, that the rising spirit of iniquity may be laid that the bold front of iniquity may be rebuked, that the spreading floods of sin may be stayed, that righteousness and peace may be promoted, that the world may be enlightened, reformed, and converted to God.—Adm. Mess.

From the Christian's Home.

Our Heavenly Home.

Oh, talk to me of heaven: I love To hear about my home above. For there doth many a loved one dwell In light and joy ineffable. Oh tell me how they shine and sing, With every harp rings echoing, And every glad and tearful eye Beams like the bright sun gloriously. Tell me of that victorious palm, Each hand in glory beareth: Tell me of that celestial calm Each face in glory beareth.

MARTHA.

Living Hours with the Pilgrims.

From the World's Crisis.

"His disciples came and took up the body and buried it, and went and told Jesus."—Matt. 14: 12.

When the disciples discovered that Herod had beheaded John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort.

What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom," their "righteousness," and their redemption; he will be the same to us. He was their leader and guide; he will be ours. He was their hope, their shield, and their Comforter; he will be the same to us,—"our exceeding great reward," if we will go to him in confidence, as they did.

"Go, tell Jesus when thy heart is full Of keen and bitter agony and woe; When the dead, precious form of one beloved Is parted from thee—in the grave laid low, Go and tell Jesus—he will soothe thy grief; To thy poor suffering heart relief."

That is true. O, how cheering! If your heart filled with the bitter pang of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempted, test by the wild, surging waves of trouble, tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee. "Peace, be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming Christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you. Nail the serpent to the cross. He destroyed the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus controls his winds, and he will press you nearer his bosom, where the raging winds of temptation will never disturb your heart, welling up from everlasting bliss. Then you can sing;

"No condemnation now I dread, Jesus, with all in him, is mine; Alive in him, my living head, And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stops with listening ears to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that

labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your weary heart.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus."—*Wm. H. Spencer.*

Be in Earnest.

Bunyan, in his inimitable allegory, has drawn for us a portrait of the earnest inquirer. Pliable and Christian together approached the slough of despond, and together they fell into it. This unexpected obstacle in their path reveals the character of the effort which each is willing to make to obtain the crown of life. He who is but half in earnest cries out—"Is this the happiness you have told me of all this while? If we have sinned on the side nearest heaven, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me!" Pliable finds no great difficulty in getting out on the side nearest heaven, and his companion sees him no more. Christian, heavily laden with the burden of conscious guilt, sinks deep in the mire of the slough, but still he struggles on to the side farthest from his own house, and next to the wicket gate. He is the earnest seeker.

"Disciple of Jesus, be in earnest! The earnest Christian is the living, working, growing Christian. Inquirer after salvation, be in earnest! If you are only half in earnest you will surely, like Pliable, turn back. Are you groping in darkness after him who is the way, the truth, and the life? Struggle on, press forward till you find the wicket-gate, and the cross beyond, where the burdened soul gains peace and rest.

These are the words of Jesus, "Strive to enter in at the strait gate," and again, "The kingdom of heaven suffereth violence, and the violent take it by force." The holy angels, using violence, certainly imply a great degree of earnestness.

God was in earnest when he gave his Son to die for you. Jesus was in earnest when for you, in Gethsemane, he sweat "as it were great drops of blood falling down to the ground." He was in earnest when for you he gave himself up to cruel mockings and scourgings. He was in earnest when he stretched on the accursed tree. He cried out, "My God, my God, why hast thou forsaken me?" The Holy Spirit is in earnest when he strives with your sinful heart, convincing you of sin, or righteousness, and of judgment.

The holy angels were in earnest when on the plains of Bethlehem they sang "Glory to God in the highest, and on earth peace, good will towards men."

God is in earnest when he bestows your salvation, and will be only half in earnest in asking what you shall do to be saved?—*S. S. Times.*

SECRET RELIGION. God is often lost in prayers and ordinances, "Enter late thy chamber," said He, "and shut thy door about thee." "Shut thy door about thee," means much: it means, shut out not only frivolity, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or He will speak in thunder. I am persuaded the Lord would often speak more softly, if we would shut the door.

The Herald of Truth.

Bro. John M. Benneman's address is Elda, Allen Co., Ohio.

Conference.

Semi-annual Conference will be held at Christian Eby's, in Waterloo Co., Canada West, on Friday, September the 7th.

Semi-annual Conference will be held at Moyer's Meeting-house in Clinton township, Lincoln County, Canada West, on Friday the 5th of October next.

Semi-annual Conference will be held at Franconia Meeting-house, in Montgomery County, Pennsylvania, on Thursday the 4th of October next.

Semi-annual Conference will be held at Denlinger's Meeting-house, in Lancaster County, Pennsylvania, on Friday the 5th of October next.

Semi-annual Conference will be held at Yellow Creek Meeting-house, in Elkhart County, Indiana, on Friday the 12th of October next. The brethren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Elkhart or Goshen, on the Michigan Southern and Northern Indiana R. R.

To our Correspondents.

Our article drawer is exhausted. We hope our friends will not forget to send in their contributions for the columns of our paper. Let each one add his or her mite. There is much to be done, and every one can do something that we may build up and edify one another. Do not forget to devote a portion of your leisure time to the study of the great truths of the Bible and the way of salvation. Let not your pen lay idle, but use it for the benefit of your fellow pilgrims to the heavenly Canaan.

Baptism.

About thirty persons were recently baptized and received into the church at Martin's Meeting-house, in Waterloo County, Canada West. We hope the Lord will bless them, and be with them that they may grow in grace, that they may be bright and shining lights in the church, faithful workers in the vineyard of the Lord, and remain steadfast unto the end, holding fast the profession of their faith without wavering; for he is faithful that promised.

Novel Reading.

There are thousands of people in the world who spend much of their time in reading novels. We see them everywhere. In their homes and abroad, on railroad cars and steamboats and at hotels; wherever a moment of leisure can be grasped from daily duties, you see them poring over the idle tales of fiction, and often the hours of night which God has given us for rest and sleep are thus wantonly wasted,

at the expense of mental and bodily health. I have no doubt that it is safe to say that more than two thirds of all the books that are published at the present day come under the head of fiction. Even the so called religious literature of our day is so mingled with dreams of fancy and pictures of the imagination that one finds little of that reality of which the every-day life of mankind is made up. The deleterious effects of such reading upon the minds of the young must be apparent to every reflecting mind, and we would here speak a word of solemn warning to all who have been in any wise educated into this pernicious habit. Throw away your novels! Never touch them again! They poison the mind, and ruin the soul. The following melancholy confession, which we find in an exchange, is a strong proof of what we have said, as it comes from one who has spent his lifetime in helping to flood the world with worthless trash.

In a letter recently to a person in Boston, Mass., Bulwer, the great novelist, himself says, "I have run my career as a writer of fiction, and I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasures where it is not to be found," to which are added the following remarks: "If such be the fruits of his labors upon the author himself, how can they be different upon the readers? If the writing of such works as flowed from his pen has left him gloomy and unhappy; when far advanced in life, and nearing the grave and the realities of eternity, how can it be expected that the reading of his works will produce any better fruits? Reader, will you venture to try it? Oh, is there not enough of the real in time and eternity to make one seek to avoid the *fictitious*—and that especially when one of its very writers says as the end of the whole matter, 'I am gloomy and unhappy'?"

The original design of man contemplated neither sickness nor sin; and it is a part of the design of redemption to make the body a temple fit for the indwelling of the Holy Ghost. While, then, we do not advocate what has been called "muscular Christianity," we do believe that deformity, disease, pain, and misery declare not so much the will of God as the waywardness of man—his unwillingness to become an obedient servant to God with his body, as well as with his soul. Many Christians seek to glorify God in their spirits, but are prevented from doing so simply because they have neglected the other part of their duty: They have neglected the body, and taken the right kind of exercise and food; they have violated what we call the laws of nature—which it would be better to call the sanitary laws of God; or by some stupidity or disobedience, they have introduced into the villages, where never hear the sweet messages of love and truth, who live in ignorance and sin, and go down to the chambers of death, never knowing the sweet peace of God, who dwell in the light of heaven. Behold, how much there is to do! "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

There is in the city of Chicago a population of about two hundred thousand inhabitants. Of these there are only about fifty thousand who attend church, so that there are left one hundred and fifty thousand people in this city alone, who do not get the gospel preached to them. Then think, Christian reader, how many hundreds of thousands there are in all the other cities of our country, and in all the great cities throughout the world, besides those who live in the country, who have never heard the sweet messages of love and truth, who live in ignorance and sin, and go down to the chambers of death, never knowing the sweet peace of God, who dwell in the light of heaven. Behold, how much there is to do! "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

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The Harvest Truly is Plenteous, but the Laborers are few.

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Encouraging.

We hear from different parts of the country encouraging reports from the churches. That in different places, numbers are giving heed to the teachings of the Bible, and are constantly addressed to them by the ministers of God's word, and turning away from the sinful enjoyments and pleasures of the world, giving themselves in willing obedience to the discipline which is required of them as the true followers of the meek and lowly Jesus. How

encouraging is this to him who labors for the salvation of souls! When he sees the sinner coming and earnestly inquiring the way of salvation—oh, there is joy in heaven over one sinner that repenteth—there is joy in every Christian heart when it sees the wicked forsake his way and the unrighteous man his thoughts and return unto the Lord and receive mercy and pardon for all his sins.

Then, fellow-laborer in the Lord's vineyard, be not weary in well doing! Gird up thy loins, take fresh courage. "Preach the word, be instant in season; out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." "In the morning sow thy seed, in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that; or whether they shall be alike good." If we are faithful and zealous, and watch and pray, and labor on, in due season we shall also reap.

And you, fellow pilgrims, who are in the bonds of iniquity, and who will shall I say to you? Give heed to the warning voice of him who declares to you the words of life. Many are seeking after righteousness: many are concerned for the salvation of their souls: many have entered upon the narrow way—will you follow their example? Or will you remain behind? Choose ye this day whom you will serve and make a good and wise choice, which will bring you peace and joy unto all forevermore. There yet is room in the Master's house. You are invited to come in and be a guest. Why stand ye without? Come and be ye saved, all ye ends of the earth.

Glorify God in your body, and in your Spirit.—1 Cor. 6: 20.

It is truly a religious duty to glorify God in our bodies, as in our spirits. The original design of man contemplated neither sickness nor sin; and it is a part of the design of redemption to make the body a temple fit for the indwelling of the Holy Ghost. While, then, we do not advocate what has been called "muscular Christianity," we do believe that deformity, disease, pain, and misery declare not so much the will of God as the waywardness of man—his unwillingness to become an obedient servant to God with his body, as well as with his soul. Many Christians seek to glorify God in their spirits, but are prevented from doing so simply because they have neglected the other part of their duty: They have neglected the body, and taken the right kind of exercise and food; they have violated what we call the laws of nature—which it would be better to call the sanitary laws of God; or by some stupidity or disobedience, they have introduced into the villages, where never hear the sweet messages of love and truth, who live in ignorance and sin, and go down to the chambers of death, never knowing the sweet peace of God, who dwell in the light of heaven. Behold, how much there is to do! "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

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God's Mercy, as our Store.

My mercies shall be your store. I am the Father of mercies; and such a Father I will be to you. I am the Fountain of mercies; and this Fountain shall be ever open to you. My mercies are very many, and they shall be multiplied towards you; very great, and they shall be magnified upon you; very sure, and they shall be for ever sure to you; very tender, and they shall be infinitely tender of you. Though the fig-tree do not blossom, nor the vine bear, nor the flock bring forth; fear not, for my compassions fail not. Surely goodness and mercy shall follow you all the days of your lives. I will make an everlasting covenant with you, that I will not turn away from you to do you injury. I swear that I will show you the kindness of God. I can as soon forget to be God as forget to be gracious. While my name is "JEHOVAH," merciful, gracious, long-suffering, abundant in goodness and truth, I will never forget to show mercy to you. All my ways towards you shall be mercy and truth. I have sworn that I would not be wroth with you, nor rebuke you; for the mountains shall depart, and the hills be moved; but my kindness shall not depart from you; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on you.—*Almeida.*

A Hymn of Trust.

Leave God to order all thy ways,
And hope in him whate'er befalls;
Thou'lt find Him firm in the evil days,
And see His faithful Strength and Guide.
Who trusts in God shall never lack,
Builds on the rock that nothing can move.
What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail,
Each painful moment, as it flies?
Our doubts and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take what'er his gracious will,
His all-discerning love has sent;
Nor doubt our faintest wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast born thy fever's heat,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the world whose prosperous life
Thou enviest, is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

Are all alike before his face?
"Tis easy to our God most High
To make the rich man poor and base—
To give the poor man wealth and joy.
True waters will by Him be wrought,
Who setteth up and brings to nought.

Sing, pray, and avenge not on his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook in need
The soul that trusted Him indeed.

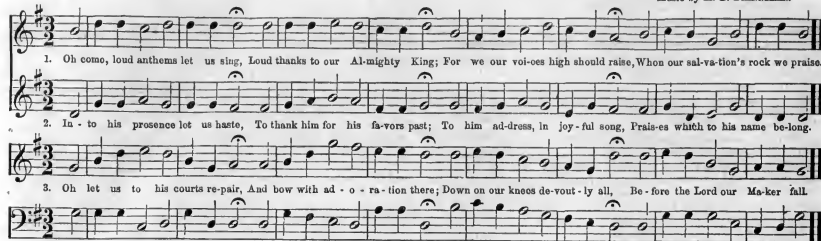
From the German.

As none's industry will do more to produce cheerfulness, suppress evil humors, and retrieve our affairs, than a month's mourning.

J. G.

IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD. L. M.

Music by H. B. BRENNEMAN.



To Mrs. John F. Funk on the death of "Little Susan," who died Aug. 24th 1866.

Tend Mother, calm thy heaving breast,
The Savior called her home;
Grieve not, thy darling is at rest,
Beyond this vale of gloom,
She's gone to join the cherub-band,
Her prattling voice to raise,
And swell along God's Holy Land
Glad notes of joy and praise.

Mourn not, though sad and lonely thoughts
May fill thy stricken heart:
Thou wouldst not hear her here again,
Hard as it was to part.

Let hope's bright beams disperse the gloom
That fills thy throbbing breast;
'Twas Jesus, kindly bid her 'come';
'Dear Susan' is at rest.

That "cherub-band" had need of one
To join their songs of Love;
Weep not, nor for thy darling mourn,
She sweetly sings above.

Then stop thy silent, flowing tears,
Bid meek submission reign;
A few short days, or months, or years,
And thou shalt meet again.

A FRIEND.

Chicago, Ill.

Died.

At Chicago, Illinois, on Friday the 24th of August of chronic diarrhoea, Susan Mary, infant daughter of John F. and Salome Funk, aged 6 months and 26 days.

Sleep, Susan Mary! sleep, thy dust
Alone is in our keeping;
We laid thee down in holy trust,
And yet with bitter weeping;
Tears fell as summer rain-drops fall
For June's half open roses—
Tears fell as only tears may fall
When our last hope reposes.

Thus link by link the golden chain
On earth is sadly riven;
Thus link by link it forms again
Upon the plains of Heaven.

On the 16th of July, near Chenoa, McLesen Co., Ill., Joseph Miller, aged 38 years. He was buried on the 17th. Funeral sermon was preached by Christian Shigell from 1 Cor. 15 and 2 Cor. 5: 11. He leaves a wife and six children.

C. S.

On the 1st of August, near Silver Spring, Lancaster Co., Pa., of dropsy,

Elizabeth, daughter of Andrew and Susanna Greider, aged 4 years, 3 mo., and 5 days. She suffered for nearly a week, and during the latter part of her illness it seemed as though she might die almost any hour, and sometimes she said in a low tone, "O mercy." God comes very near to us when he calls our dear ones home. Oh, that we could all regard his voice, and take Christ's yoke upon us and learn of him the way of life, that we may also have the hope of meeting again those we held so dear while on earth. "A little while and ye shall not see me, and a little while and ye shall see me, because I go to the Father." Funeral sermon by Amos Herr and Christian Nissley from Acts 17: 30, 31.

JOHN D. HERSHEY.

On the 30th of July, at the residence of Bro. Christian Yoder, in Lagrange County, Indiana, Joseph Gascha, aged about 67 years. He came here from Somerset County, Pennsylvania, about three months ago. His wife died in Pennsylvania about seven months ago. He was buried on the 1st of August. Funeral sermon by Christian Miller from Jn. 5: 26-30 and 1 Thess. 4: 13-18. His funeral was attended by a large concourse of people. He was a faithful member of the Omish Mennonite church.

DANIEL D. MILLER.

Near Springfield, Clark Co., Ohio, Jonathan Mumma, who was born Aug. 30th 1791, and died on the 21st of July 1866, aged 74 years, 10 months, and 22 days. His health had been failing for several years. But he was still able with the assistance of two canes to walk about until a short time before his death. I visited him several times during his last illness. He bore his affliction with Christian fortitude, and his desire was to go home and meet his smiling Jesus. On the morning of the day of his death, he asked his wife, if she thought he would die that day. She answered that he looked as if he might, and at five o'clock he was a corpse. He died without a struggle. His funeral took place on the 23rd. Funeral sermon by the writer from 2 Cor. 5: 1-3. He was formerly from Lancaster Co., Pa.

JOHN M. GREIDER.

On the 24th of August, near Bremen, Fairfield County, Ohio, of a protracted illness, Bro. Henry Brenneman, aged 74 years, 9 mo., and 23 days. He was buried on the 26th at Brenneman's Meeting-house, where an appropriate discourse was delivered by Wm. Harlow, in the English language, from 2 Tim. 4: 7, 8, and by Jacob Good in the German language, from 2 Cor. 5: 1.

The deceased was born in Rockingham County, Virginia, on the 1st of November 1791. His father's name

was Abraham Brenneman and his grand-father's, Melchiah Brenneman. In April, 1816, Henry removed from Virginia to Fairfield County, Ohio, about 12 miles S. E. of New Lancaster, where he resided until his death. He had three wives, all of whom he survived. He was the father of ten children, eight of whom—four sons and four daughters—are still living. Of the sons three are ministers of the Gospel and one a deacon.

He has been a brother in the church for upwards of fifty years, and led a consistent Christian life. He was a kind father, charitable and kind to the poor, bore his sickness with patience and Christian fortitude, and never murmured but frequently expressed a desire to depart out of this world of trouble and pain. He expressed a sure hope in the merits of his Savior, and a few hours before he expired, was heard praying to him to receive his soul.

Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath behest us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is dawning,
Then in Heaven with joy to greet thee
Where no farewell tears are shewn.

Letters Received.

Jonathan Kolb \$1.00; J. Mack \$1.50; S. F. Meyer; Geo. Diener \$1.00; Wm. F. Custer; Peter Wideman \$3.00; John H. Hess \$1.00; Moses Livingston 2 \$3.00; Moses Koelb; Joseph Frantz \$2.00; David Landis \$1.00; Michael Funk; Peter Schantz \$2.50; John D. Hershey; Mary Imhoff \$1.00; Hall, Noeman \$1.00; Samuel M. Penney; Dan. Myers \$1.00; Ben. Eider; Ulrich Hengler \$1.00; John Leatherman; B. F. Kauffman \$1.00; Pre. J. M. Greider; Christian Hengler; Peter Wachter \$1.00; Pre. Amos Herr \$1.00; David Hofer; David Hoover; Daniel D. Miller; John B. Kerner; C. A. Kauffman \$1.50; Christian Rupp \$1.00; Martha Long School workers; Daniel Yoder; Mrs. Barbara Beuvenach \$1.00; John L. Gehman \$1.00; Agnes Hartman \$1.20; Joseph Funk's Sons \$2.50; J. R. Remick \$1.00; Pre. Isaac Schmucker; Martin Ziegler; G. C. Beckwith; Christian Nissley \$1.50; Pre. Frederick Stauffer \$4.50; John Beer's Sons,

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Bremen, Fairfield Co., Ohio.

Should Christians Fight? A pamphlet on War by I. O. Welcomes. For sale at this office. Price 10 cents.

The Herald of Truth.

Devoted to the Interests of the Denomination of Christians known as "The Mennonites."

Whole No. 34.

CHICAGO, OCTOBER 1866.

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JOHN F. FUNK,

No. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS.

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From Tribulation Free.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. 7: 14.

BY RACHEL BAIN.

Those "happy pilgrims, saints, fair,"
Have reached that blessed home,
Where they in endless joy appear
Around the "great white throne."

From tribulation they are free,
Their robes they have made white
In Jesus' blood, who on the tree
Hath for poor sinners died.

No sorrow there shall cross their way,
No anguish they shall feel:
There they shall live in endless day,
And wear the palm'd angel seal.

Their blessed Redeemer they shall view
With anxious eyes of love,
And praise Him with that happy crew
That dwell in peace above.

There with that bright, seraphic band,
They shall united be;
Their happiness shall never end,
No trouble they shall see.

No "pain nor death can enter there,"
Naught e'er shall them alarm;
All, all is lovely, sweet, and fair,
There in that land of charm.

They're now from tribulation free,
The heavenly robe and palm
They wear in holy ecstasy
With Jesus and the Lamb.

Hellam, York Co., Pa.

A Letter

To a number of families connected with the Mennonite Church, who had emigrated in the year 1800 from Pennsylvania to the District of Niagara in Upper Canada.

Bedsminster Township, Bucks Co., Pa., Sept. 4th, 1861.

To the small Brotherhood of Mennonites in Upper Canada, we wish, as a greeting from us all, much grace, peace, and mercy from God our ever adorable heavenly Father, the pure love of his Son Jesus Christ, and the power of the Holy Ghost, that works all good, and may, we hope, through the merits of Jesus Christ show itself powerful and effective in our and your hearts, that we in ours and you in

last section of country may in these last troublous times shine as lights in the world, in the midst of a crooked and perverse nation (Phil. 2: 15), to the praise of God and the extension of his kingdom, that many may yet be drawn and converted from darkness to light and from the power of Satan to God. Amen.

In addition to the above greeting and wish of happiness to you all without exception collectively and individually, we feel pressed through love to write briefly to you. In behalf of myself and my fellow laborers I must again reply to your letter, beloved brother Samuel Meyer, which you have written to us in behalf of yourself and your fellow-members, and in which you have made known to us your solicitude; namely, that you consider it unsafe for you and your families to remain long without teachers and a Christian church-organization, and that you request of us brethren and ministers in Pennsylvania, that some of us might come and ordain among you by vote and lot ministers and deacons by the help of God for the maintenance of an evangelical stewardship. I have, therefore, already felt much concerned to be able to minister to your wants. I have also read your letter to the ministers and deacons assembled in conference, and asked their advice; and have also sent the communication to Conestoga, as it is a matter that concerns them as well as us, in order to ascertain what they by counsel or deed might be able to do. They have, however, written in reply that your reasonable request ought certainly to be complied with, and that they had the subject under consultation at conference; but during the present year they had to travel and labor so much among those members and churches, which, being widely scattered and situated far away, had requested this of them, so that none of them could come to you; and no one of us has as yet consented to go. To say the truth, it seems hitherto to have been the case that no one had sufficient courage and strength to undertake it; and without these no one should venture, for if even any one should venture without a proper spiritual qualification what could he do that should be profitable to you? Yet your request is not viewed as unreasonable by any one. It is believed, however, that by providential dispensation a different state of things may be brought about; either that you may not be in such a remote place, or that some of the Lord, in whose hand they all are, will prepare some for the work, and remove, through the power of his all-efficient grace, all hindrances out of the way, that even one almost blind might travel therein, as is spoken by the prophet (Is. 42: 16), "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and utter darkness things straight. These things will I do unto them, and not forsake them." And (Is. 46: 11), "I will call the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Since, therefore, all things are in the Lord's hands, and he does according to his purpose and not always as we may purpose, let us not be discouraged, but much rather do as he says (Is. 45: 22), "Look unto

Beloved friends, we often think of you. It is the wish of your true brethren, that you, in your new country, may also live a new life in holiness and righteousness, that is pleasing to God. If you labor diligently to bring forth such fruits, the Lord will not forsake or neglect you. Oh, let each one take heed that he may fear and love God from his heart. If this be not your aim, preachers and meetings will profit you nothing, but to many will again become an old, dry, unsavory, and monotonous exercise, as there are too many of such souls among us. Beloved, he that truly loves the Lord, as such, may find place and have power among you, especially as it is, in the old countries, scarcely esteemed worthy, except by the smallest number, of being adopted as the rule of one's life. Hence, the night is growing darker, and unrighteousness is predominant; faith and love are growing cold; judgment, righteousness, and physical, are sent; so that he that has eyes to see and ears to hear, may see and hear many signs of the last times.

But alas! of the majority it may be said that they regard it not, although it is foretold and has long ago been threatened by all the prophets, by Christ and his apostles, that the fearful judgment of the wrath of God upon the wicked is so imminent, pending over the world so deeply sunk in wickedness. Then let us take to heart the faithfully warning words of Jesus, which we read in Luke 21: 34-36, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I hope you will accept our communication in the same manner in which it was written, in love, and will have patience, although it may not have come according to your mind, since no one has yet been found that will come to your relief; and no one can know what the Lord will yet do in the future. He may truly also have appointed a time in which it may be more necessary than now, since you have among you those who know fully as well as we what should be done in this case. (1 Pet. 2: 12), "Let the letter in this letter is our counsel to you, we the undersigned testify to you, your brethren and servants. If our life is spared and the Lord will, we will, if you desire it, try to be serviceable to you by counsel through letters, as best we can. In conclusion we commend you and all your affairs, and us, to the Lord Jesus and the intercession of him and all the faithful. Written by your weak brother

JACOB GROSS,
ABRAHAM WISMEER,
ABRAHAM OBERHOLZER,
JOHN FUNK,
RUDOLPH LANDIS,
SAMUEL MEYER.

N. B. We hope you have understood us that you can, through prayer and godly fear, appoint by vote and lot preachers and deacons among yourselves, who, by their wisdom, and practice the same rule with us.

For the Herald of Truth.
Jesus our Friend.

There are many christian hearts which, sometimes weighed down with the burdens of life, sometimes discouraged and weary, sometimes sick and afflicted, are led to think and inquire, Why is it that I must suffer these things? To such the words of Christ to Peter may be a comfort, "What I thou knowest not now, but thou shalt know hereafter." And again, where he says, "I will not leave you comfortless: I will come to you."

There is no friend so near and dear as Jesus our Savior, though too often we forget him and cleave too much to the perishable things of earth. But how often does he call to us and invite us to come up higher—nearer to him, and when we neglect the gentle strivings of his Spirit, and refuse to listen to his sweet invitations, he calls to us more loudly; sometimes he lays us on beds of sickness, sometimes he takes a loved one from our side by death, and sometimes misfortune in our earthly affairs call us away from the idle allurements of this present time, and hid us follow him more closely, but we should never murmur or be discouraged, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Again Jesus says unto his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. Be of good cheer, I have overcome the world." Again, Solomon says, "My son, desire not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." Prov. 11: 12.

Come, then, weary pilgrim; come, fellow traveler, come, heavy-burdened soul; come, ye lame, and blind, and deaf, and dumb, come to the fountain of eternal life, and drink, and be satisfied. Come to Jesus, who is the way and the truth, and the life. He will lift you up and give you strength; at his feet you may lay your burden down. The lame will be enabled to go as a hart, the eyes of the blind will be opened, the ears of the deaf shall be unstopped, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert. Be of good faith, confirming the souls of the disciples, and exhorting them to continue in the faith, for through much tribulation we must enter into the kingdom of God. Be not weary in well doing; for if we are faithful to the end and faint not, in due season we shall receive the golden harvest of eternal life. Then we shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat; for the Lamb which is in the midst of the throne shall feed us and lead us unto the living fountains of waters and God shall wipe away all tears from our eyes. Let us then rejoice in the hope that is within us and not murmur, in trials, troubles, and afflictions meet us in the way; but let us be of good cheer, and think how much Jesus has suffered and done for us. Let us abide in peace, love, and harmony, that we may join in singing

Though we labor here awhile,
He will bless us with his smile;
And when this short life is passed,
We shall rest with him at last.

ANNA.

New Salunga, Pa.

For the Herald of Truth.
"Preach the Gospel to Every Creature."

Dear brethren and sisters in the Lord and all God-fearing readers, it is the duty of every Christian to do all the good he can, and to endeavor to preach the Gospel of our Lord and Savior Jesus Christ to a sinful and benighted world in all its power and fullness is one of the most important duties devolving upon the Christian Church. The last command given by the Savior to his disciples was, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Paul says, "Whosoever shall call upon the name of the Lord shall be saved." But how shall they call him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher.

Christ died for all. His salvation is free to all, and his injunction is to preach the Gospel to every creature and to teach them to observe all the things that he commanded. It is therefore our duty to try to find out his whole will and counsel and to do it. Christ says, "Whosoever shall call on the name of the Lord, and do not the things which I say," and again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If we then read the word of God and find that it teaches lessons of truth which we have thus far failed to observe, we should at once determine to receive them and observe them. And if we fail to comprehend the import of any Scripture, let us inquire diligently and prayerfully that our minds may be enlightened, and that we may understand what God will have us do. The apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. How careful then should we be in all our ways and works, that we regard the teachings of this world! How diligent in seeking to obey all the injunctions of the Lord, to observe all the things whatsoever he has commanded us, for so is the will of God that with well-doing ye may put to silence the ignorance of foolish men." A. H.

"Let All Things be Done Decently and in Order."

Notwithstanding the above admonition, there are many things which are not conducted as good order requires. God said, "Remember the Sabbath day to keep it holy." Yet many things are often done on the Sabbath day which are not in accordance with this command. Work which by proper attention might just as well have been done during the week is often left for Sunday morning. Much of the time that should be devoted to the reading and studying of God's word and the contemplation of the sacred truths contained therein, is spent in idle conversation and the discussion of worldly matters. Even when we meet together for divine worship, we often see, both before and after service, little

groups gathered here and there about the meeting house, engaged in earnest conversation, and when we draw near and hear their remarks, they are seldom such as edify and instruct the spiritual man; but more frequently they are of a worldly and trifling character. Even the ministers instead of admonishing the people to refrain from these things sometimes are overtaken in faults of the same kind, and often when there is a large number of people assembled, they will sometimes hold council, and sometimes remain silent altogether, and think there is still time; but time is precious, especially the sweet hours of the sacred Sabbath, and should not be so mispent or permitted to go by unimproved, and might always be profitably spent in singing, reading from the word of God, or in exhortation.

I will also venture several other hints to ministers, hoping no one will take offence, because they are matters of importance, and may do much for our influence for good upon the people, as well as with the good order which should, at all times, be maintained among us, when we go to the house of worship. The two first points to which I shall refer, are, first, ready being brought before the readers of the Herald in former numbers by a ministering brother and may, I think, be referred to again with profit. The first is *long sermons*. A short sermon is better than a long one. Long sermons weary the people, and in this manner, sometimes, the effect of the whole sermon is lost. Our object should be, under the direction of the Holy Spirit, to bestow the greatest possible amount of good we can, and when one sees that the people are anxious to hear, and give strict attention to the speaker, he may extend his remarks; but when the minister sees that the people are restless, impatient, and weary, he should, as speedily as possible, close his remarks. But, on the other hand, the people should also bear with their minister, and when his heart is full, and he desires to instruct them faithfully in the way of life, and becomes interested in a certain subject, and wishes to bring it before his hearers for their good, as the Spirit gives him utterance, they should also give heed, and if it takes some time to do so, longer time than usual, they should forbear and not get up and walk out and create a disturbance all over the house, so that even those who desire to listen are prevented from doing so, as is sometimes the case.

There are always two sides to a question, and the minister and his flock are in bonds of mutual love and duty. They should bear and forbear with each other. They should work together for the mutual benefit of all. They should also pray with and for each other, and in all things be as the members of one household, the children of one and the same Father, members of one body and branches of the true vine which is Christ Jesus, who died for us all, and redeemed us with his own precious blood.

Secondly, the opening remarks are sometimes entirely too long. Everything should have its time, and be done within that time. The principal discourse should be given of the text. If a large portion of the time is consumed in the introductory remarks, the main subject will be imperfectly discussed, without prolonging the meeting beyond the usual time, and perhaps, as already remarked, wearying the people. Another great inconsistency often comes up in this connection, and that is, when the minister, in his introductory discourse, the following words of the apostle Paul to Timothy (1 Tim. 2: 1) are very emphatically uttered, "Exhort you, therefore, brethren,

that, when ye come together, first of all, supplications, prayers, intercessions and giving of thanks be made for all men." In the first place this passage is not quoted correctly, and in the second place they do not themselves follow what they say it teaches. If it did teach us, that when we come together, first of all supplications etc. should be made for all men, then the first exercise of public worship should be prayer, and not singing and exhortation as is the custom; and especially are these words out of place at the close of a very long exhortation. But if any reader will take the trouble to refer to the second chapter of the first Epistle to Timothy and the first verse, and read them for himself, he will see that the passage reads as follows, *I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks for all men.*" Here we see that there is nothing said about singing, and very much of the words of Paul may well embrace this idea. The words *first of all* understand in the sense of *above all things*. That is, I exhort, therefore, above all things, that supplications, prayers, intercessions and giving of thanks be made for all men, that is, for ourselves as well as for all other men.

I wish to refer yet to one other point. Meeting houses should be well ventilated, whether the weather be warm or cold. When the house is closed so as not to admit fresh air, it becomes impure by being breathed over too often, and produces sleepiness and headache. The windows should be made to be let down from the top to prevent the cool breeze from coming in direct contact with those who are near them, while at the same time it will more readily carry off the impure air which rises up as soon as expired. In this manner the air in the house will be pure and healthy, and there will be less occasion to go in and out on account of headache.

For the Herald of Truth.
Non-Resistance.

It has often seemed to me that one of the greatest delusions that has ever gained a footing among men is the attempt to justify war from the teachings of the meek and lowly Jesus. Nothing can be more contrary to his nature, spirit, and influence, to the example and doctrine of the Son of God than the cruelty, the misery, the revenge, the plundering, the brutality, and the awful destruction of life, caused by war. Think of the toiling, suffering, reviled, persecuted, out-cast Jesus bearing all the wrongs that were heaped upon him, with meekness, patience and forgiveness, and bringing into this sinful world the doctrine, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Mat. 5: 44. "My kingdom is not of this world. If my kingdom were of this world, I should not have servants to fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. Oh! if men only believed this doctrine, how much we would be avoided! We cannot believe in teaching the young to regard war with horror and to ground them well in the doctrine, that it is utterly inconsistent with the "faith once delivered to the saints." But though we may plant and water, God must give the increase.

A LOVER OF THE TRUTH.

The Missionary's Trust in God.

Some years ago a Christian Missionary at Nablous, Syria, while riding

on horseback with a loaded gun, accidentally shot an important beggar. The Mohammedan population, already in a state of excitement against the Christians, immediately flew to arms, and vented their anger in acts of violence towards their persons and property. One Christian was killed, another dangerously wounded, and all were placed in such imminent peril of their lives that they fled for safety to Jerusalem. It is not stated for what purpose the missionary was provided with the gun; but, as it is common for Christians, as well as others, to travel in those countries with arms for defence, it may be presumed that it was for this purpose. The incongruous association of a gun with a messenger of the Prince of peace is at all times to be regretted; and it is probable that on this occasion, but for the gun, none of these disastrous circumstances would have occurred.

Some events in the life of the late Anthony Norris Groves, the Bagdad missionary, afford a comment on these transactions, and a beautiful illustration of the safety of peace principles amongst a people of martial and thievish propensities. Previous to his leaving England, Groves was intended to be ordained as a clergyman, when an acquaintance one day asked him, if he did not hold war to be unlawful. He replied, "Yes." How then, said his friend, can you subscribe that article which declares it is lawful for a Christian man to take up arms at the command of the civil magistrate? Till that moment it had never occurred to him; but on reading it, he said, "I never will sign it," and from that moment he gave up his intention of being ordained a clergyman of the Church of England.

His peace principles were before long put into practice. He and his companions travelled from Petersburg to Bagdad, and were intended to be met by an English officer in the Persian service, who advised him not to proceed on the road they were then going on, account of the unsettled state of the country, and, expressing his wonder at their being unarmed, said he had ventured with two battalions of soldiers. "We told him," says Groves, "our confidence was in a higher power than such weapons." In describing some parts of the country through which they passed, Dr. Kitto, who was one of the party, says, "We have scarcely seen a man unarmed, not only the shepherds and cowherds were armed, but those engaged in agricultural labor were seldom observed without arms at hand." Yet after all their exposure to these dangers, Groves was able to say, "having finished our long and perilous journey from Petersburg to Bagdad, we can say that we have not been once in danger of our lives, but we have all, with our goods, been brought hither in safety."

During his residence at Bagdad, the city was besieged, and the missionaries subjected to great sufferings. On this occasion, he says, "We heard the cannon and small arms begin to fire, which informed us that the contest had begun in the city. The report of war without, and robbery within, kept the Christians in constant alarm. The Lord has hitherto extended his sheltering wing over us, though without sword, pistol, gun, or powder in the house; and the only men, besides myself, are Kitto, who is deaf, and a schoolmaster's father, who is blind; but the Lord is our hope and our exceeding great reward." Shortly after he writes, "Our house has just been attacked by a band of lawless desperadoes, asking for powder and offensive weapons; but I told them I had none. Seeing a carpenter whom I knew, I told him I would let him in, if they

promised that no more should come in. They entered, were very civil; and when I forbade their passing over the roof of my house to enter that of a rich neighbor, they did not press it, but took the money I gave them and went away." While Christians so seldom manifest faith enough thus to carry out the principles of the Gospel, and trust their property and their lives in the hands of Him who has promised to care for those who love and obey him, it is not surprising that they are so ready to freshen to meet with an instance of this kind. Yet examples have been exhibited sufficient to warrant obedience to our Lord's commands in these respects, and to trust the consequences to his wisdom. Till Christians entirely give up their swords and guns, can they reasonably expect to have any great influence in inducing the heathen to come under the government of the Prince of Peace?—Herald of Peace.

JOY.

The gospel is good news, glad tidings of great joy. Those worldly persons greatly mistake its nature and design, who suppose it to be a system of restraint, an enemy to innocent enjoyment. Its ways are ways of pleasantness, and all its paths are peace. All that it condemns is an abuse of God's mercies; and that alienation of heart which leads us to seek in the "broken tablets" of earth, that peace and happiness which can only flow from the fountain of uncreated excellence.

The gospel, while it faithfully reveals our lost condition as sinners, and our unworthiness to be a part of God's mercies, graciously opens to our view the way to unspeakable felicity through the imputation and death of the eternal Son of God.

Those who reject the gospel, and choose the forbidden pleasures of sin find their fruits to be bitterness and death; while those who cheerfully renounce the world, and yield themselves unto God, through Jesus Christ, have a spring of joy opened in their hearts, which will flow onward to everlasting life.

A God of love wills the happiness of his people. It is his privilege to rejoice. As nothing but sin can separate us from God, and cause him to hide his face from us, so nothing but sin ought never to damp our joy. Outward circumstances may sometimes cause the believer to look off from the Saviour to the boisterous wind and waves which rage around him. Peter did this, and began to sink. Faith, however, clings to Jesus, even in the storm.

God's people are sometimes called to glorify him through suffering. At such seasons the power of his grace is made manifest by a peculiar name, and they are enabled to exclaim, "I am filled with comfort; I am exceeding joyful in all my tribulation."

A dear child of God was laid upon a bed of affliction, a helpless cripple, and he was so afflicted, that he was unable to move without assistance, and suffering at times excruciating pain. But her sick chamber became a favored spot, the abode of peace and joy. With great delight she would speak of the sweet tokens of her heavenly Father's care, and many hearts were refreshed and strengthened by her cheering words. One who was privileged to visit her, said,

"I seemed to me, while listening to her, that I had never before so fully realized the blessedness of the Christian's hope."

A woman at a distance sent a letter of comfort to this poor afflicted believer, mentioning that she was also the subject of severe trial, though of a different character. With great difficulty she penned a reply—

"Dear sister, let us rejoice together. Jesus, our sympathizing Saviour, is ever present. While we are his, all things, both for time and eternity, are ours. Only let us keep our faith in lively exercise, ever looking unto Jesus!"

Holy joy is the fruit of the Spirit, and can only flow from a lively faith in the atonement of Jesus. It does not depend on outward circumstances, for the Apostle could say, "As sorrowful, yet always rejoicing." Halleluk was truly happy, when raised above all the changing scenes of life, he sang to the harp of prophecy, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stables; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Christian joy is not a tumultuous passion; it is a calm, composed frame, a holy serenity of soul, a gladness rest in the grace and faithfulness of Jesus.

Oh, happy, blissful state! Who would not long to be a genuine disciple of the blessed Saviour, who has assured his obedient people that he will manifest himself unto them as he does not unto the world? What heart can be unhappy in which he designs to dwell—to which he manifests his grace and love?—S. S. Times.

The Bible vs. Intemperance.

1. How did a drunken man anciently appear?
"Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, but I said not, I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." Prov. 23, 34, 35.

2. What did the prophet say of those who drank early and late?
"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isaiah 5, 11.

3. How were the Jews commanded to treat drunkards?
"They shall be to the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard.—And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you, and all Israel shall hear and fear." Dent. 21, 20.

4. What was required of the mother of Samsun?
"Now therefore beware, I pray thee, and drink not wine nor strong drink." Judges 13, 4.

5. What did Hannah, the mother of Samsun, say of herself?
"I have been neither wine nor strong drink, but have poured out my soul before the Lord." 1 Sam. 1, 15.

6. Are we to covet intoxicating drink?
"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23, 31.

7. What reason is given for this advice?
"As a serpent it biteth like a serpent and stingeth like an adder." Prov. 23, 32.

8. What effect did total abstinence have upon Daniel and his companions?
"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank. Prove the servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink. And at the end of ten days their countenances appeared fatter and

fairer in flesh than all the children which did eat of the portion of the king's meat." Daniel 1: 8.

9. What was predicted of John the Baptist?
"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1: 15.

10. Should ministers use strong drink?
"The Lord spake unto Aaron, saying, Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." Lev. 10: 8.

11. Were the civil rulers to abstain from wine, etc.?
"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Prov. 31: 4.

12. Why should magistrates be temperate men?
"Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Prov. 31: 5.

13. What denunciation has the Bible of drunkard makers?
"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." Hab. 2: 15.

14. Are we to associate with drinkers?
"Do not among wine-bibbers, among riotous eaters of flesh." Prov. 23: 20.

15. Are those who drink strong drinks wise?
"Wine is a mocker, strong drink is raging; and who is deceived thereby is not wise." Prov. 20: 1.

16. What are the results of intemperance?
"Who hath we? who hath contentions? who hath babblings? who hath babbings? who hath wounds without cause? who hath redness of eyes? That they tarry long at the wine; they that get to seek mixed wine." Prov. 23: 29.

17. Who come to poverty?
"The drunkard and the glutton come to poverty." Prov. 23: 21.

18. How does drunkenness affect the soul?
"Nor thieves, nor covetous persons, nor drunkards, nor revilers shall inherit the kingdom of God." 1 Cor. 6: 10.

19. Are we to practise self-denial for others?
"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.

God's Promise of Support.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 2. What a diversity of afflictions in this trial world! "Waters," "streams," "floods," "fumes," "fumes." The Christian is here forewarned that he will encounter these in some of their innumerable phases, whether it be the loss of health, loss of wealth, loss of friends, bailed schemes, or blighted hopes.

But, blessed thought, these trials have their limits. The floods will not overflow; the fire will not burn; the flames will not consume; the waters will not drown. God will "stay his rough wind in the day of his east wind." He will say, "Thy far shall thou go, and no farther." And better still, Jesus will be with thee in all thy trials, and prove sufficient for thee. "Oh, kins," says a son of Brooks, "I was in a crucible as Thomas strains, wants necessities, and trials of his poor people."

MADUFF.

EVERY temptation is an opportunity of getting nearer to God.

A beginning is an essential part of every business. If there be no beginning, there certainly will be no progress. Many valuable objects are lost through lack of attention to the beginning. Many an easy task has been brooded over till it was declared impossible to be accomplished, and so given up in despair. The beginning of every want and endeavor to make beginnings, difficulties would then have vanished before a spirit of determination: habit would have rendered easy what, at first, seemed impossible. The beginning of every succeeding effort would have increased the certainty of success, and advanced with accelerated speed to its attainments.

It is a good habit: I first unlearned for want of doing the first simple act in which it might have originated. Many a good resolution has been suffered to die away, not because it was impossible to perform, but because the cause no beginning was ever attained.

Young people, avoid a dilatory spirit! You are the time for activity, and it is a sad and hopeless sight to see a young man not disposed to set about

no salvation but by the free mercy of God; no mercy but by the mediation of Christ; no interest in Christ but by faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts; no genuine love to his people which does not influence man to do good to them as he has ability and opportunity.

Vol. 3.—No. 12.

The Herald of Truth.

Bro. Peter Troxel, of Wayne Co., Ohio, in his recent journey to the West, visited the churches in Grundy, Stephenson, and Whiteside counties, Illinois.

A pleasant and well attended meeting was held on the fourth of November, in the house of Bro. William Gask, three miles west of Morrison, in Whiteside county, Illinois. Their next meeting will be held on Sunday the 30th of December. This would be an excellent neighborhood for some ministering brother, seeking a new home, to settle. There is here an encouraging field of labor.

Communion services were held in Grundy county, on Sunday the 4th of November. Four persons were received into the church by baptism. May the Lord strengthen them, that they may grow in wisdom and let their light shine, that the world may see their good works and glorify their Father which is in heaven.

With the present issue, we send an Extra containing the title page and table of contents for the three volumes of the paper. Those who wish to have their papers bound can now do so and have a title page and table contents all complete. We will hereafter give a title page and index with the close of each volume.

The name of our paper will not be changed. Nearly all whom we consulted on the subject, or who expressed their views upon it, were unfavorable towards any change.

Those who wish extra copies for samples and to distribute among their friends, can be furnished with them free. Send for some and distribute them among those who do not read any religious paper, you may be able to obtain a new subscriber.

The postage on the Herald of Truth is twelve cents per copy, per year, or twelve cents for every four ounces if more than one paper is received in one package. The postage is payable at the office where it is received.

Don't forget to Renew.

With the present issue a large number of our subscribers will find the blue X prefixed to their names. We hope they all understand that this means, *Please renew your subscriptions.* We shall be pleased to hear from all our old friends again and many new ones.

The Close of Vol. III.

With this issue of the Herald of Truth, we conclude our third volume. Another year's labor is accomplished, and before we have time to lay this on the table of our readers, we will already have begun the work for our next volume. And, in beginning the new volume, we do not wish to part with a single subscriber whose home we have visited during the past year.

Our subscription list is larger now than it has been at any previous time, and we desire to express our heartfelt thanks to all who in any wise aided in, or contributed to its circulation. We trust also our friends and patrons and the brethren and sisters in general will feel a still deeper interest in the work and continue to labor for its more general circulation. We need all the help we have thus far had and more. We need all our old friends to stand by us and co-operate with us. Each new subscriber lightens the burden of expense to us, and all share the general benefit.

It is true that few will in these days work without pay. Even children partake largely of this spirit, and surprise you when you ask them a favor, with the question, "How much will you give me?" Notwithstanding we ask our friends to work for the Herald free. We freely have received, freely give. My old labors for these years have been given to this work without compensation, and with no small sacrifice, and this is not all that I have given, but I will say no more, lest any should say that I boast; but, having done this, I feel free to ask the help of the support of the brotherhood. If the paper is worthy of your support, and if you can recommend it as beneficial to yourself and family and neighbors, then do not fail to subscribe for it yourself, and ask your neighbor to do likewise.

And then there are higher motives than the simple gathering up of dollars and cents that should prompt us to labor for a more extended circulation of our paper. It is every Christian's duty to use all the truth he has in the ways he can, to all the people he can. There are many ways of doing good, and one way is to circulate religious readings. Our paper is a religious reading, and I believe every one who has read it will testify that its teachings agree with the word of God. I believe also that those who diligently read the paper and give heed to its instructions will become better men and better Christians. The children are educated by it. They learn to read, they become acquainted with the truth of the Bible and the faith of the church, they learn many lessons of truth; and that they have read the word of God, of our friends know better than we do. It encourages, warns, reproves, rebukes, instructs and exhorts. Through the reading of good books, sinners have been awakened; and if, through the reading of our paper, one soul should be awakened and brought to God, would it not amply repay all the labor, trouble, self-denial, and expense it has cost? This, then, is the higher motive that should induce us to interest ourselves in this work.

Our circulation now, at a safe calculation, reaches 1500 families. This is a small number; yet taking the average number in each family to be four persons, the number of individuals reached by our paper every month would be 6000. The whole number of copies circulated in both languages is about 2000. By a little effort this number might be doubled. And in doing at the low price at which the paper is published, together with the present extreme high prices of labor and paper, it barely pays its own expenses. But we do not wish to make any changes in the price of subscription, though there are few journals in any, that do not receive a considerable income from advertising, &c., that are published at so low a price as ours. We propose that the price will be most satisfactory to our patrons also, to continue its publication at the same rate, and on the same terms as heretofore, and endeavor to increase our income by increasing the number of subscribers.

With the beginning of the next volume, the form of the paper will be changed so as to make 16 pages nine inches by twelve inches in size. It will then contain fully as much, and probably more reading matter than now, while it will be much more convenient to hold to read, and preserve, especially for those who wish to get them bound. We wish to say, too, that it is necessary that our terms of payment in advance be strictly complied with, inasmuch as we have to pay for paper in advance and meet our other expenses as fast as the work is done; and then it will save us a large amount of labor and expense in keeping accounts and collecting.

May we not then in conclusion, confidently ask the renewed co-operation of every reader who desires our prosperity, and who loves the truth, and the prosperity of the church, in introducing the Herald in neighborhoods and families where it has heretofore been unknown?

Correspondence.

From Virginia.

Dear brethren and sisters in the Lord!—Bro. Samuel Coffman and myself, recently made a short visit to West Virginia. We left home on the first of October, traveling on horseback. We went to Pendleton county, a distance of 38 miles, the first day, crossing two mountains. Here we took lodging for the night. The second day we arrived at a small stream called Seneca Creek, where we staid all night. On the 3rd, we had an appointment for preaching at Seneca Church. This was the first time the people in this vicinity had an opportunity of hearing Mennonite ministers, and they listened very attentively. We have no members in this place, but met many kind friends.

After concluding our services here, we proceeded on our journey to Upshure county, two and a half day's journey, arriving there on the 5th. Here we found two members of our church, had preaching four times, and that they have received into the church by baptism.

On the 8th of Oct., we started again for home, passing through and stopping in Pocahontas county, where we found one sister in the Lord, and preached once. This was two days on our homeward journey. In both these places, none of our ministers have ever preached before, and numbers of the people have never so much as heard the name Mennonite. And this is only 150 miles from where we reside. Dear fellow-brethren and brethren in the Lord, I fear we are not doing our duty as we ought. The disciples were commissioned to go into all the world and preach the Gospel to every creature. Now, my dear brethren, are we doing our duty in this respect, here in Upshure and in all other states? I fear not. Is it not too much the case that, when we go out to preach, we go from church to church, and preach for them only, that hear the word preached every Sabbath; and is it not also too much the case that oftentimes we go only to those places where the church is multiplied, and pass by, where there are weak congregations and few members? Now, dear brethren, it seems to me we ought to go to those who have the Gospel preached to them less frequently, and to those who are weak and few in numbers. These places should not be omitted; for I believe that we are sent to preach the Gospel to every creature, just as the disciples were in former days. I do not mean to be understood that we should not

visit the large and strong churches, I mean that we should visit those places also where there are but few members, and where there are no members and little or no preaching of the Gospel.

On the 13th, we left Pocahontas for Augusta county, where we arrived at Bro. Jacob Hildebrand's on the 15th. There we met the beloved brethren and fellow-ministers, David Shark and Geo. Schmidt from Canada. We enjoyed their company for a short time, held communion meeting together at Hildebrand's M. H., and returned home on the 16th, and thanks to the good Lord, found all well. We also had the privilege recently of the company of four brethren from Washington Co., Maryland, one of whom had but recently been called to the ministry, yet in obedience to his call, he manifested a willingness to come to us and preach the Gospel. Now may the rich grace of God and the communion of his Holy Spirit be and abide with you all for ever. Amen.

CHRISTIAN BRUNK.

Edom, Rockingham Co., Va.

From Allen Co., Ohio.

DEAR BRO. FRANK:—After leaving you in Elkhart County, Indiana, I went into the neighborhood of some of our Dutch brethren, where we had one meeting, fourteen miles north of Warsaw. From here I went to Allen Co., Indiana, fourteen miles north of Fort Wayne, and spent three days with the brethren and sisters there, and commemorated with them the dying love of an esteemed Redeemer. I also visited some of the Quaker brethren and sisters, with whom I had a friendly and, I hope, an edifying conversation.

On the 23rd of Oct., I again took the cars at Fort Wayne and traveled to Peru, a distance of fifty-four miles, in a south-westerly direction. From there I went to Arcadia, in Hamilton County, Ind., a distance of forty-five miles, where I spent six days among the brethren and sisters. We had some edifying meetings. We also celebrated the dying love of Jesus by commemorating and also Bro. Benjamin Elieher ordained to the office of bishop. On the 29th, I visited the brethren and sisters and, on the 30th, Bro. Martin Elieher and J. Sommer brought me to Washington, where I took the cars for Davenport, and thence to Tiskilwa, where I intended to stop, but unaware was carried past in the night. I arrived at home on the 30th, finding my family apparently all well, for which God be thanked. I may say, "Hitherto hath the Lord helped me." I feel thankful to the brethren and sisters for the love and kindness which they have shown me, and pray that they and all the brethren and sisters may be blessed with all good in body and soul now and for ever through Jesus Christ. Amen.

There are now, in Hamilton county, seventeen members of our church, all living near Arcadia. I believe that there are some others there also, who felt almost persuaded to become Christians, and may I say I feel in the labors of his week minister, while there among the friends, and may be also bless the "little flock" that it may grow and increase largely.

On the 30th, in the morning, I left Arcadia, and in the evening, about dark, arrived safe at home, and thanks to him to whom all praise and honor be long, found all well. Neither an I forgetful of the kindness which the dear brethren and sisters manifested towards me while I was among them. We pray that the Lord abundantly bless them for the same, and may your unworthy fellow servant.

J. M. BREKSEMAN.

Elida, O.

From McLean Co., Ill.

A JOURNEY TO IOWA.

I took passage on the train at Hudson, Illinois, on the 10th of October, and arrived, on the 11th about 9 o'clock A. M., at Iowa City, Johnson Co., Iowa, where Bro. Jacob Boller and his wife were waiting with a conveyance to take me with them. I was met here at the same time by several other brethren and sisters, and in the evening we arrived at the house of Bro. Boller. On the 12th, in company with Bro. B. I visited the brethren and sisters in the vicinity. On the 13th, I was present at an examination of several young persons, who desired to enter into a covenant with their Lord and Savior, and on the 14th they were received into the fellowship of the church by baptism at the house of Bro. B. Miller. On the 15th, there was meeting at the same place again, from which place in the evening Bro. Christian Gieringh, J. Miller, and I went to Washington County, a distance of about 28 miles, to Bro. J. Sommer's. On the 16th we had meeting there, where Bro. I. Peters, a fellow-minister, in company with whom I in the evening visited Bro. J. Roth.

On the 17th, we traveled to Lee County, reaching the residence of the above-mentioned brother in the evening. On the 18th, I visited the brethren and sisters in the neighborhood. On the 19th, instruction was given by Bro. Kauffman to a number of converts, of whom there were seven received into fellowship by baptism on the 20th. On the 21st, the Lord's Supper was celebrated in the house of Bro. J. Schraak.

On the 22d, I went in company with Bro. J. Kauffman to Davis County, arriving in the evening at Bro. J. Hahn's. On the 23rd and 24th, we had meeting in the meeting-house there, and, on the 25th, the Lord's Supper was celebrated in the same place. On the 26th, I, in company with Deacon Ch. Brubaker, went to Jefferson County, arriving in the evening at Bro. H. Blaich's. On the 27th, we returned to Bro. J. Sommer's in Washington County, where, on the 28th, the Lord's Supper was commemorated and also Bro. Benjamin Elieher ordained to the office of bishop. On the 29th, I visited the brethren and sisters and, on the 30th, Bro. Martin Elieher and J. Sommer brought me to Washington, where I took the cars for Davenport, and thence to Tiskilwa, where I intended to stop, but unaware was carried past in the night. I arrived at home on the 30th, finding my family apparently all well, for which God be thanked. I may say, "Hitherto hath the Lord helped me." I feel thankful to the brethren and sisters for the love and kindness which they have shown me, and pray that they and all the brethren and sisters may be blessed with all good in body and soul now and for ever through Jesus Christ. Amen.

JOSEPH STUCKEY.
Davenport, Ill.

Visit to Mahaska Co., Iowa.

Leaving home on the 17th of October, I went to Washington, Illinois, where I was joined by Bro. Hirstein, my neighbor Abraham Brubaker's wife with her three children and her sister. On the morning of the 18th, taking the cars, we came to Peoria, where we were to change cars, but arriving too late by a quarter of an hour to make connection and consequently had to wait till the next train at half past two o'clock P. M. Thence we came safely to East Burlington, and, crossing the Mississippi river in a ferry boat, we

put up for the night at a hotel in Burlington City. The next morning, we continued our journey, arriving about eleven o'clock at Mount Pleasant, where the women who accompanied us, left us. Then we soon reached Batavia, and, knowing that an aged brother, named Samuel Eshleman, lived in that neighborhood, and had received information of our coming, we looked around, hoping perhaps to meet him, but saw no one whom we took to be him. By noon we arrived at Ottumwa, where to our joy we met with Bro. Eshleman. At three o'clock we reached Oscawota. There we were met by Bro. Henry Beutler, who took us to his home, where we found our friends, acquaintances, brethren, and sisters all well. The beloved brother and fellow-laborer in the Lord's husband, Peter Beutler, came that evening thither to his son Henry's also, and I and Bro. Eshleman then accompanied him home, and spent the night with him with much satisfaction.

Saturday the 20th, we had meeting at Bro. Henry Beutler's, where two persons announced their desire to enter into a covenant with their Redeemer. On Sunday there was meeting twice at Bro. Beutler's, and in the afternoon the two above-mentioned persons were received by baptism into the church. Oh how we rejoice to see young souls arise, and become obedient to the call of their crucified Redeemer. On Monday the Lord's Supper was commemorated. As we were detained on our sojourn at Ottumwa, our time was much shortened. On Tuesday and Wednesday we visited our friends and acquaintances, brethren and sisters in the neighborhood, and on Wednesday evening we came again to Bro. Henry Beutler's, where all our friends again met, to take leave of us.

As it was, therefore, the wish of Bro. Eshleman, that we should also pay him a visit, we felt desirous of fulfilling his wishes, since his wife, a beloved sister, was not able to help herself, much less to leave her home. She has been afflicted for three years with the palsy so that her whole body is disabled.

On Thursday, the 25th, early in the morning, Bro. Henry Beutler took us to Okolona Station, where we took the train at half past nine, reaching Batavia at noon. We then accompanied Bro. Eshleman home, remaining with him that night. The next morning we took the train again, reaching Galesburg by eight o'clock in the evening, where we had to stay all night. The next day, Saturday the 27th, by eleven o'clock, we came to Peoria, where we met many acquaintances. Here Bro. Hirstein and I, having an opportunity to ride eight miles of my way on a wagon, and walking five miles, came to St. Hartman's by about half past seven. Sunday the 28th, we had meeting in the meeting-house (it being the regular time), where one of my sons had come to take me home. I reached home at 5 o'clock, P. M., finding my family all well for which thanks and praise be to God.

I feel thankful also to the brethren and sisters for the love and kindness which were shown to us by them, and may that which has been shown by us in weakness, grow up with power and rich fruits unto everlasting life. Amen.

I will yet mention that it is the special wish and request of Bro. Eshleman that ministers who come into the neighborhood, where we live, will not depart without visiting him also. His place of residence is between Witfield and Batavia, in Jefferson Co., Iowa. His post office is Batavia.

JOSEPH BALLY.

Boonville, Woodford Co., Ill.

A Visit to Lancaster Co., Pa.

An Exhortation.

At the request of some of the brethren that they might receive some communications from me through the *Herald of Truth*, I take my pen, not with a view of boasting or seeking applause, but merely to edify the brethren and sisters by informing them that God has graciously brought me back again safe to my family.

Leaving home on the 23d of October, I took the train at Johnstonstown on the 3d at six o'clock in the morning, arriving at Lancaster, Pa., at three o'clock, P. M. I was an entire stranger there; but, through the love of God, I met with a brother, Elias Herr, who took me that evening to Bishop Benjamin Herr, a distance of seven miles.

On the 4th, we visited Bro. Amos Herr and some of the brethren in the neighborhood. On the 5th, I accompanied Bro. Amos Herr to the Conference meeting, which was held in Mellinger's Meeting-house. Eleven bishops and about seventy ministers and deacons were present, and all seemed to be unanimously fulfilling their duty in seeking to build up the church on the Gospel-foundation, of which Jesus Christ is the corner-stone.

From there we accompanied Bro. Jacob Hirsley to his home a distance of seven miles. On the 6th, we attended the funeral of Bro. Joseph Brackbill, in Providence Township. The age of the deceased was 41 years, 8 months, and 16 days. A funeral sermon, in comfort of the bereaved, was delivered by the writer in German, and by Bro. Amos Herr in English from 1 Thes. 4: 13-17. From here I went with Bro. and Herr. Samuel Wenger, on the following day, took me to Hershey's Meeting-house, and, on the 8th, we attended the funeral of a little boy at Webersland. On the 9th, we had meeting at Bowman'sville Meeting-house, and on the 10th at Metzler's, and spent the afternoon with Bro. Daniel Moyer, who also Preaches Tobias Wanner, John Hess, Abraham Martin, and several other brethren were present. On the 11th, we had meeting in Summitown meeting-house. From here Bro. David Whitner took me to his home, and, on the 12th, we had meeting in Millersville Meeting-house, after which I was taken in the evening to Lampeter, where I took the train about midnight, and arrived safe at home on 13th, finding my family all well. All the meetings were well attended. I was very thankful for the love which the brethren and sisters showed. May the Lord reward them in the world of glory.

Let us not be idle but labor diligently for the salvation of our souls and others, and for the glory of God. Let us be steadfast and immovable in all our purposes, to withstand evil and adhere to the right, so that we be not overtaken and turn back to our former sinful life. It seems to me, it cannot be, that any one after having experienced the sweetness of a Christian's life should be content to turn back again, and yet there are many who have done so. They have grown weary and faint by the way. Take heed, O Christian traveler! Be faithful and persevere. We are indeed much to please and gratify our nature in this sinful world, but if we would come after Christ we must deny ourselves and take up the cross and follow him. And if we love him, we will desire to please him, and to be conformed to him, and though the sacrifice is great, and the cross hard to bear, all things work together for good to them that love him. In the conflict of the Spirit against the flesh we are often overshadowed with dark clouds, but the Savior is our Captain and he told us, "In this world ye shall have tribulation," but he also adds, "Be of good cheer, I have overcome the world."

Therefore, let us have confidence and trust in him, and the spirit shall gain the victory. He has overcome the world for us, and his promise is that he will never leave us nor forsake us.

JOSEPH BALLY.
Johnstown, Pa.

On the 29th of October, I again left home in company with my wife and several brethren and sisters, and, taking the train at Johnstonstown, proceeded to Greensburg, whence we procured a conveyance to Mount Pleasant, arriving in the evening at Bro. Jacob Loucks's. On Saturday the 27th, we had meeting, and on Sunday the Lord's Supper was commemorated with bread and wine. The aged brother and bishop Nicholas Johnson, and his son and fellow-minister David Johnson of Fayette County were there also. On Monday, we visited some of the brethren and sisters, and on Tuesday we arrived safe at home again and found all well for which thanks to God.

I feel very thankful for the love which was shown toward us by the brethren and sisters. May the Lord reward them. The grace of God be with you and us all. Amen.

SAMUEL BLOUGH.

Johnstown, Pa.

therefore we may indeed be of "good cheer," though affliction and tribulation overtake us. You he will be with us in seasons of joy and in times of sorrow, through good report and evil report; he is a friend in time of need, yea he is a friend that sticketh closer than a brother, in time and in death; and in eternity he gives us a precious promise, yea, a home in the Father's house and his presence forever. Who would not have such a friend? Receive, accept and follow him and we shall all obtain the same blessed reward. M. H.

The Hill and the River.

When Christ would repress the worldly ambition of his disciples, and teach them a lesson of humility, "he took a little child and set him in the midst, and said, Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven."

Doubtless every one of us has known a child like the one our Saviour thus selected as a pattern for Christian imitation. Such examples, though rarer than we could wish, are at least occasionally met with, and they present to us one of the most pleasing pictures of human life. We remember with pleasure and warm affection the combination of attractive graces in such a character; the sweetness of temper and gentleness of spirit, the submissive yielding to parental counsel, the confiding trust, the freshness and joyousness of the emotions, and the tender sympathies which respond so readily to the story of wrong or suffering—a child untroubled by the chains of vice, faculties which have hardly wrought as yet in the work-house of sin. The lessons of goodness find here a gentle soul ready to receive them. We do not wonder that our Saviour, with such examples before him, should say, "Of such is the kingdom of heaven."

This is one view of life's shifting panorama. Let us look at another. Here is a man grown old in iniquity, hardened in the ways of sin; the corners of virtue all rooted out by the weeds of vice; corrupt in character, and abandoned in practice. We have all known such men. No outbreak of evil disturbs the sacred conscience; he can listen with the most careless apathy to all the claims of morality and religion; all his sympathies bind him to whatever is evil; with the virtuous and good he is regarded as a moral plague in society.

How different such a man from the lovely little child. Can it be that they belong to the same race? Ah, they are the same person! The innocent child and the depraved man are both one. Did we not live in a sin-cursed world, we could not believe such a transformation possible. Had not our eyes witnessed such changes we should pronounce it the sheerest of fiction. Yet even the most careless observer can verify the picture. The child may be a little worse, and the man not quite so bad, but the main features of the transformation are familiar to all. It was not wrought suddenly. It took many, many years for the virtues all to die out and the vices to grow to maturity; a slow and steady progress, step by step downward from one sin to another, until this stage in his career was reached.

The little stream of crystal water which dashes over pebbles and boulders, far above the Falls of St. Anthony, does not become at once the black and turbid sea, which flows with sluggish tide into the gulf of Mexico. It receives into its pure current the drainage from marsh and swamp, and a hundred cities, before it becomes this dark and polluted flood. So the crystal life-current must flow through marshes

of evil influences, and be united with many turbid streams of wickedness, before it becomes dark and polluted itself. If this life were all, the picture would be sad enough—but oh, that marred and sin-stained soul must live on when the sun has grown dim with age, when the heavens and the earth have passed away, these

"Little souls as pure and white,
And crystalline as rays of light,"

are given to our trust, parents and teachers in the Sunday-School, and it is largely dependent upon us what their future life shall be. If we sleep at our post they may be lost beyond all hope. If we are prayerless when we seek to pray, they may perish for our unfaithfulness. If we teach them one thing by our lips on the Sabbath, and teach another by our every day life through the week, we lead them to doubt whether religion is not all a fable, and whether we ourselves do not disbelieve our teachings. When the stronghold of a child's faith has yielded to the enemy, the entrance is easy to the whole attacking army of evil. Oh, let us awake to the fearful responsibility which God has placed upon us, and may each one of our dear children shine forever, like a star in the kingdom of God.—*N. S. Times.*

Pool of Siloam.

"By cool Siloam's shady rill,
How sweet the lily grows!
How sweet the breath beneath the hill
Of Sharon's dewy rose."

"Lo! such the child whose early feet
The paths of peace have trod;
Whose secret heart with influence sweet,
Is upward drawn to God."

There is a fountain and a pool of Siloam. They are on the east side of Mount Zion, at the foot of the hill, or rather under the hill, as the water gushes out from the rock some twenty feet below the surface of the earth. From this fountain the water flows under the ground for a considerable distance, when it enters the pool of Siloam. From the pool the waters flow gently down into the lower part of the valley of Jehoshaphat, which was anciently called the "King's Dale," where they water a few gardens of cucumbers, which are cultivated by the poor people who inhabit the village of Siloam, on the opposite side of the valley. The waters of Siloam are sweet and pleasant, though not very cold.

This is unquestionably the same place to which our Saviour sent the poor blind man that he might wash and be healed. You will recollect the interesting story. The man had been blind from his birth, and he was passing along through the streets upon a certain day with his disciples, he saw him, and his disciples supposing that he had been made blind in consequence of some sin, asked whether it was because he had sinned, or his parents, that this great evil had come upon him. The Saviour replied that it was not because of any particular sin which either he or his parents had committed, that he was born blind, but that the wonderful power and mercy of God might be shown to him. He then immediately made a clay upon the ground with which he anointed the eyes of the blind man, and sent him to the pool of Siloam to wash.

Having done as the Saviour commanded, he received his sight, and came into the city, seeing all things as clearly as if he had never been blind. How happy he must have been at that moment! How strange and beautiful every thing must have appeared! And his father and mother, whom he had

never seen, with what delight must he have looked upon their faces for the first time! And all this because he obeyed the command of the blessed Saviour. If the blind man had said, when Jesus told him to go to the pool of Siloam and wash, that some other place was just as good, or that it was a long and difficult walk for a blind man to go down into the deep valley, he would not have been healed. But instead of this, he did just the very thing which Jesus told him to do; and thus received the precious blessing of sight, and what was worth much more, the forgiveness of all his sins. And now let me tell you of another fountain, which is far more interesting and important to you than that of Siloam. It is that fountain

"Filled with blood,
Drawn from Emanuel's veins."

To that fountain all are directed to go and wash. The blind, the lame, the rich, the poor, the honest, the free, the old, the young—it has been opened for sin and uncleanness, and whosoever will, may wash therein and be healed. The Saviour is now passing by. His eyes rest upon you, and he sees you blind and ruined in sin. With gentle voice he says "Go, sinful child, go to the fountain, wash and be healed. Wash in my blood which has been shed for you. Though your sins be as scarlet, they shall be as white as snow; though they be dyed like crimson, they shall be as wool." Yes, go. Listen to his sacred voice, and obey his commands. His promise shall not be vain. Wash in his blood, and joys of forgiven sin shall be yours, joys which no wealth or honor, or earthly pleasure can give or take away. When the Saviour directed the blind man to go to Siloam he went immediately. A single day, a single hour's delay, and Jesus might have passed on his way to do good to others, and his blindness remained for ever. Do thou likewise. Go now.—YOUTH is the time to serve the Lord. The present moment is within your reach, and you may embrace the Saviour. The gushing fountain flows most freely to-day—to-morrow—who shall tell what will be on the morrow?

"By cool Siloam's shady rill
The lily must decay;
The rose that blooms beneath the hills
Must shortly fade away.
And soon, too soon, the wintry hour
Of man's maturer age
Will shake the soil with sorrow's power,
And death complete the stage."

The Philistines are upon Thee.

It used to be a wonder to me, when a little child, that Sampson should lose his strength, and become weak as a woman. As Jesus was passing on, at the time his hair was cut, I knew such an effect does not follow such a cause, usually. But when I learned that Sampson was a child of promise, and peculiarly consecrated to God as a Nazirite; that God covenanted with his mother, and one of the signs of that covenant was that no razor should ever come upon his head, I could see, behind the simple act of hair-cutting, a reason why the strength and power of God should depart from him.

Broken vows? As long as he kept the vows his mother made to God for him, so long no power of earth could touch him; so long he triumphed over the enemies of the Lord.

"What shall we do to thee? They bound him with two strong cords, and brought him up from the rock, and the Philistines shaven his head. And the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands.

And he found a new jaw bone of an ass, and put therewith a hand and took it, and slew a thousand men therewith."

One shall chase a thousand, and two shall put ten thousand to flight. "What shall we do to thee?" They bound him with seven green withes that were never dried, and then the alarm was given, "The Philistines are upon thee!"

No alarm to him. The strength of the Almighty is his. He breaks the withes as a thread of tow is broken when it touches the fire.

What shall we do to thee? A nation stands arrayed against one man, and yet they have not power to touch him. Love is stronger than death. They will try the strength of that; and so his wife entices him. He stands against her influence for awhile, then yields. So thousands have yielded to the soft persuasions, and tender entreaties of love, whom whole battalions of angels could never have touched. So thousands who would have burned at the stake rather than lose the strength and love of God, for love to one ungodly person, have lost all, and become a other men.

Love hurls the strong men to sleep. Love causes the razor to pass over his head, and the vows so carefully kept by his mother, and by him until this time, are broken. Love weakens (surely there must be something lacking in that love), and love rings out the alarm, "The Philistines are upon thee!"

He awakes from sleep. His strength is gone, but he does not know it. It goes out and slakes himself as at other times; but, oh! God is not with him. The enemies of the Lord take him; put out his eyes; they triumph over him. They praise their god, Dagon. The wicked watch the righting, and seek to slay him. They do. The Bible says so. You may think your self so amiable, so gentle, so attractive in your ways, that the world cannot love you; but there are foes in ambush, and whether you know it or not, their eyes are upon you. Walk carefully. Keep your integrity to God.—They cannot harm you. They may say all manner of evil against you falsely, but God will keep you secretly in a pavilion from the strife of tongues.—Psa. 31: 20. They may bind you with green withes, and bands of iron. The bands of iron are broken, and the enemies of God fall before so weak and despicable an instrument as a jaw bone of an ass. Weak, powerless, despised instruments as we are, *use us, oh, God.*

The Philistines are upon thee, Christian. They watch thy words, they watch thy deeds, they watch thy eating and drinking, and they watch thy dress. They are bound to speak evil of you; they are bound to find fault in some way. Of John they said, "He hath a devil." Of Jesus he was a blasphemer, and lived on the verge of the gallows. Of Jesus, "Behold a gluttonous man and a wine biber," because he ate and people commonly did.

They will not be satisfied any way. Like sulky children in the marketplace who will not play *dance*, because they do not feel like it; neither will they play *funeral*. Though you can scarcely hope to please them, keep your integrity to God. Let them lie in wait, and even when they come upon you, you are more than conqueror through him who hath loved you.

But if you listen to the clamorous voice of the world, or the softer tones of the flesh, and give up your soul and day, may preserve your soul, as Sampson's was "as vexed unto death," and begin to reason with yourself that your strength does not lie in the length of your hair, that it will not affect your relation to God, or the mighty power you have in him, whether your seven locks remain on your

head, or are cut off, and yield so small an advantage, you will shortly wake from your sleep; you will rise from the lap of the world, and hear the alarm, "The Philistines are upon thee!" You will go out and shake yourself as at other times; but that will not give you the lost strength. Oh, you are in their hands, and the glorying is theirs.

The Philistines are upon thee, Sampson.—*Ernest Christian.*

God at the Helm.

On the coast of Norway, there is a fearful whirlpool, known as the Maelstrom, which, at certain stages of the tide, rages with terrible violence, and sweeps into its vortex the vessels which approach it unwarily. For many years it was supposed that it was impossible to pilot ships safely across the whirlpool, but skillful pilots now at certain conditions of the tide make the passage with safety. To the voyager unused to its dangers, however, the passage, though under the guidance of the most accomplished helmsman, seems full of horrors; on one side yawns the dark abyss, toward which the circling tide seems hurrying him; before and on either side are huge black rocks against which the waves break with fearful violence, and the contact with which would hurl his ship to swift destruction; around him, too, the waves rush madly, while the vessel, careering by the force of the current, seems ready to plunge headlong downward; if now the pilot's grasp upon the helm relaxes, or the ship yields not instantly to it, death is inevitable. But while he gazes thus, almost transfixed with terror, the waters suddenly grow smooth, the roaring of the waves ceases, and the vessel, righting itself imperceptibly, glides out upon the smooth, untroubled sea.

So is it in the affairs of our mortal life. There are times when we seem ready to go down into the depths of woe and anguish, when before us is the abyss ready to swallow us up, and around us on every hand, obstacles oppose our progress, and threaten our ruin. Our souls are almost palsied with affright, for it seems as if the very next moment we might be ruined for time, and perhaps, for eternity. All the precious freight of hopes we have so long borne in our bosoms, now burdens our spirits, and, almost in despair, we exclaim, How shall we escape from these impending dangers? Who shall guide us amid these perils? Fear not, said the Lord, thy Father is at the helm. He knows every obstacle, every danger. His eye never grows dim, his hand never falters, and both the winds and the sea obey him. Even while thou art gazing in terror on the dangers around thee, his hand shall guide thee to the still waters—and, spanning the gulf thou hast dreaded, thou shalt behold the bow of the covenant, the token of the fulfillment of his promises.

An Illustration.

An American travelling in Europe went to see the volcano of Vesuvius. Looking down into its crater, at the bottom of which the boiling lava was bubbling and seething, he felt an intense desire to go down into this great bowl, and in an iron pan with a long handle, dip up some of the boiling lava. The pan was provided, and he was about to accompany him. On that went, over the crust of partially cooled lava, which sometimes broke under their weight, and revealed the burning flood beneath. Still pressing on, they came at last to the bottom of the crater, near enough to accomplish their

purpose. The melted, burning matter was actually dipped up into the pan. Just then the great mass under them began to roar and surge, and belch up great masses of flame and smoke and steam. An eruption was coming on. They turned and ran, the crust breaking continually under their feet, their breath almost taken away by the stifling heat and smoke.

What intense, agonizing efforts they made to escape, and reach the solid earth once more! On they ran, bounding, leaping, almost flying, with a wild prayer for life on their lips. And with the last impulse of their exhausted strength they stretched their hands to those who were waiting and watching at the top, and were drawn up by them and saved!

So is a smouldering crater, into which we venture, treading insecurely over the burning flood of eternal ruin. In pursuing some trifling vanity, unworthy, evanescent whim of pride or pleasure, we recklessly peril our souls, and press on, even when warned of our danger.

Oh, may we, at least when convinced at last of the nearness of eternal death, use the same careful diligence to escape that these men did. They perilled only mortal life, but we are treading where every step may lead to eternal death.

Awakened sinner, flee swiftly from the wrath to come, to Christ, our only Saviour. And though in your weakness you can do no more than stretch out your hands as you fall helpless at his feet, you will be saved. For he is able to save unto the uttermost all who come unto God by him.—*N. S. Times.*

Solomon's Decision with respect to the Mother of the Child.

1 Kings 3: 16.

God determined to impress the people of Israel with a high opinion of the wisdom of Solomon in the beginning of his reign. But how was this to be effected? Providence provided the occasion. A dispute arose between two persons, of a very perplexing nature, as to which of the two was the mother of a child which each of them claimed. There was no witness of the matter but themselves, and they were both equally confident in their assertion of their right. Solomon's plan in finding out the true mother is well known, and will ever be admired as the highest specimen of the knowledge of human nature, promptness in inventing expedients, and sound judicial discrimination. But the provision of the Lord in the matter, I think, has been generally overlooked or neglected. In this affair we are not only called to contemplate the gift of God in the wisdom of Solomon, but the direction of Providence on the occasion of displaying that wisdom. For the purpose of making a favorable impression on the people, what would it have signified that Solomon had actually possessed such wisdom, had not an opportunity of manifesting it occurred to him at the proper time? The dispute, then, between these two harlots was not a fortunate accident, but was a wisely directed Providence. This is another proof that things which to us appear purely accidental, are essential parts of a divine plan in the government of God. This is another instance in which Providence makes use of the wickedness of men to fulfill his purposes. The falsehood and wicked purpose of this cruel woman were employed by Providence to display the wisdom of his servant Solomon. Deep and incomprehensible are thy counsels, O thou unsearchable Jehovah! I looked on the foolishness and wickedness of thy conduct, let us admire, and sub-

missively adore. Who shall successfully contend with the Almighty?—*A. Carson.*

"Knock."

Where are we to knock? "I am the Door," says the Saviour; "No man cometh to the Father but by me."

When are we to knock? "Evening and morning, and at noon," says King David, "will I pray and cry aloud;" and David knew.

For what are we to knock? "Seek ye first the kingdom of God and his righteousness." Heaven in the soul—that is what we want; for heaven must first come to us before we can go to heaven.

How must we knock? We must knock in earnest. We cannot knock too loud. Good Jacob said, "I will not let thee go except thou bless me," and he got a blessing. We must knock perseveringly too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and he inclined unto me, and heard my cry."

Here is the command, "Knock." Here the promise, "It shall be opened."

The Measureless Love.

I can measure parental love—how broad, how long, and strong, and deep it is; it is a sea—a deep sea—whose mothers can only fathom. But the love of God is measureless. We must know it on vernal hill and bloody cross, where God's own Son is perishing for us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these we might measure; but the height, depth, breadth and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk there where the ocean sleeps in the summer calm, or lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered the drops of God's mercies and your sin. Well, therefore, may we go to him with the contrition of the prodigal in our ears and his confession on our lips—"Father, I have sinned against heaven and in thy sight."

God helping us thus to go to God, be assured that the father, who sees his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of him who, not sparing his own Son, had giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

An Awful Death.

On Saturday evening (Sept. 15th 1866), a Swedish Tailor, boarding in the West Division, in the city of Chicago, was accused by the keeper of the boarding house and a fellow-boarder, of having stolen several small sums of money. The accused denied the fact, became very angry and excited, called on God to witness his innocence, and declared that he would not leave the room alive if he had taken the money. Soberly had these words escaped his lips when he fell to the ground a corpse. It is said that this man had received a christian education, but after coming to this country he began to drink, became an infidel, and led an ungodly and sinful life. The admonitions of christian friends, however, were scorned and ridiculed. How terrible is the testimony he was compelled to bear, through his sudden death, of the

existence of an almighty and omnipotent God. But, alas, how soon will this he again forgotten and the wicked pursue his way as before. Oh! that we might give the more earnest heed to these things, and with heart and tongue, a christian life, and a holy walk confess God in all our ways. For day will surely come when every knee shall bow before him and every tongue shall confess that Christ is the Lord. Let us not deceive ourselves for God is not mocked.

For the Herald of Truth.

Submission to God.

There is no perfect peace for the soul without perfect submission to the will of God—a full and unconditional giving up of all one's desires into the hand of the all-wise Father. The apostle says, "If ye love what I love, ye will love him who has renounced the world and the flesh, and promised to conform to the will of God, we too ought to feel that for us to live is Christ. Our constant prayer should be 'not my will, but thine, be done, O Lord.' We will, but thou wilt like Paul: 'Lord, what wilt thou have me to do?' But, our hearts are so deceitful and the devil is over on the way seeking to deceive, mislead, and blind us. But if we draw near unto God, and yield ourselves up wholly to him, trusting not in any merits of our own but solely upon Jesus, then we may hope for light, peace and joy from on high.

Many a soul groans through the world, without that peace which results all understanding, because it clings to some pet sin, bad habit, or sinful custom contrary to the will of God. Jesus wants the whole heart. And why should we? We have sinned into that world, and endured all manner of contradiction from sinners, and at last suffered death for them,—why should we not claim the whole heart's devotion, love, and service? Therefore, we are taught to forsake every desire and every object that is a hindrance to our love to the Savior. Reader, have you given your whole heart to Jesus? Are you ready to suffer for his cause, if need be?

A LOVER OF THE TRUTH.

A Word to the Flock.

If God indulge you with ecstasies, and extraordinary revelations, be thankful for them, but be "not exalted above measure" by them; take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in "building a tabernacle" upon Mount Tabor, to rest and enjoy rare sights there, as in taking up the cross, and following Christ to the place of execution. Every desire and judgment born of an unjust Platon, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was upon Stephen, who he said, I see heaven open, and the Son of man standing on the right hand of God." But ye have frequently read there, "Let this mind be in you, which was in Christ Jesus, who made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross."—*Fletcher.*

We must all experience two births, or we shall die two deaths.

ONE keep-clean is worth two make-cleans.

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